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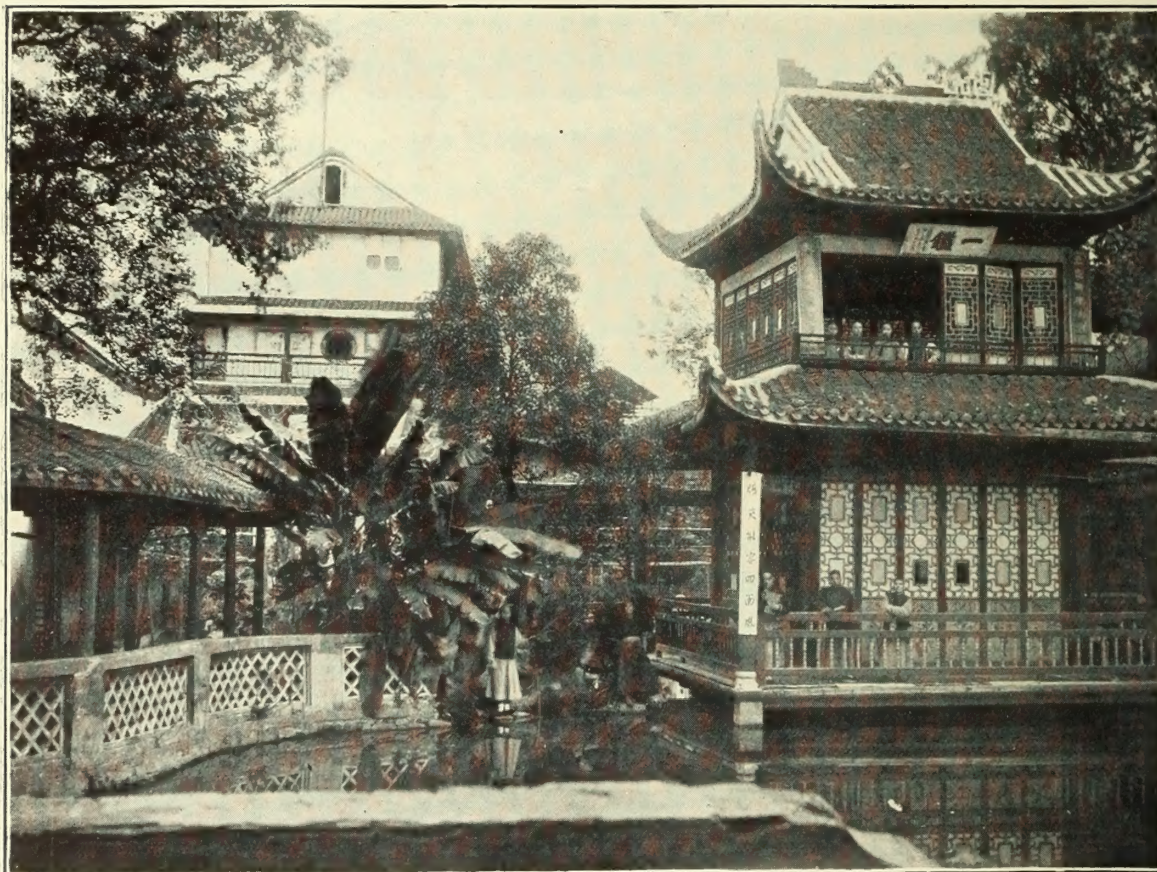


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PRIVATE RESIDENCE OF CAPTAIN CHEN,
NEAR GOVERNOR'S YAMEN, CHANG-SHA, HU-NAN.

[Native Photographer]

CHINA'S MILLIONS

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BIRD'S EYE VIEW OF HSIA-KUAN, YUN-NAN.

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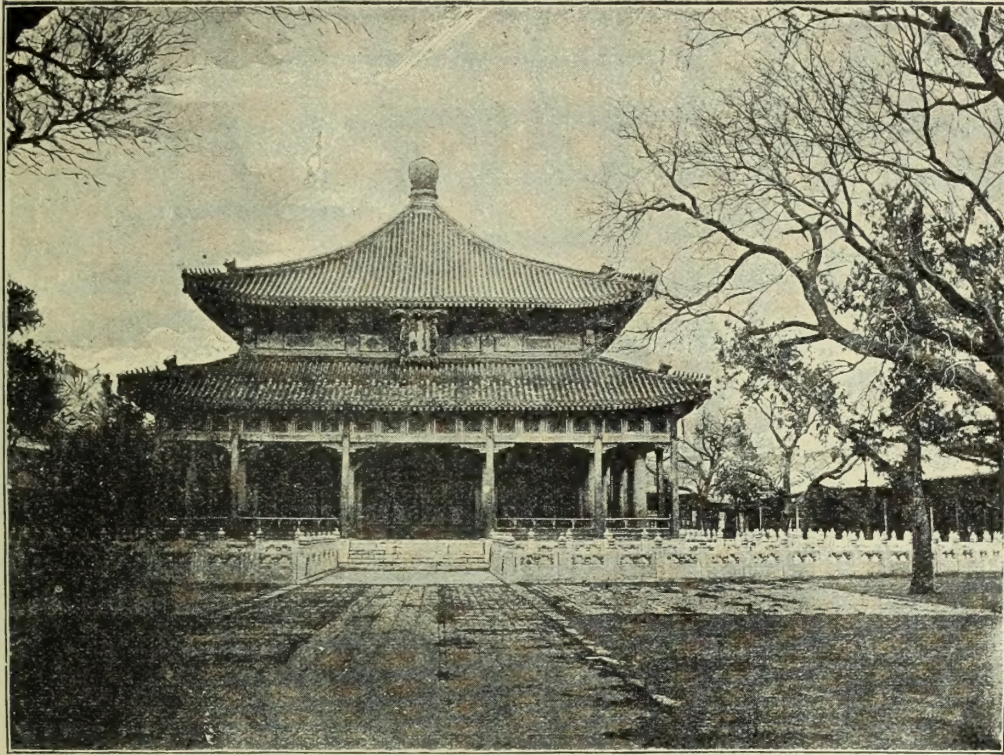
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THE HALL OF THE CLASSICS AT PEKING.

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China's Millions



Photo by]

BIRD'S-EYE VIEW OF HSIA KUAN, YUN-NAN.

[Mr. Jensen.

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TIDINGS FROM THE PROVINCES.

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Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

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CHINA'S MILLIONS

The Surrendered Life.

HOW?

BY MR. JAMES H. McCONKEY, M.A.

"Be ye steadfast, unmoveable."—1 Corinthians 15 : 58.

"No man having put his hand to the plough and looking back is fit for the kingdom of God."—Luke 9 : 62.

"Be not afraid; only believe."—Mark 5 : 36.

BE definite. There is a distinct shore line between land and sea. There is a clear-cut horizon line between sky and mountain peak. Let the surrender which separates the old life of self-seeking from the new life of self-renunciation be specific and definite. The approach to it may have been by a gradual march of events, years, and gracious providences. But when the call is clearly seen, the issue met, and the battle fought, let the decision be definite. Either yield, or assume the solemn responsibility of refusal. Some toy and dally with seen truth, deceiving themselves with the thought that the passive drift of indecision is not rejection. But it is. And the seared and stultified conscience begotten from such a habit works irreparable havoc and ruin. Every crisis of decision must be met, and we meet it in the negative when we neglect to meet it at all. Therefore settle the question as becomes an immortal soul redeemed by the Lord Jesus Christ, and now brought face to face with His consequent claim. Be deliberate indeed. Then be definite. It is a good thing to record the fact and date of so blessed a transaction with your Lord. A glance at such will do much to steady you in after times of stress and trial.

II. BE TRUSTFUL.

When you commit your case into the hands of a physician you are fair enough to let him have his own way. Be at least equally fair with God. Be patient while He works in you. You cannot leap at one bound into the full man in Christ Jesus. You cannot dethrone self at one blow. You are not only to renounce self, but also to perfect that renunciation by living *daily* the life of self-renunciation. (Luke 9 : 23.) You will not, at the beginning, see all the meaning of surrender. You would not be able to bear it then. You will not at first have a complete revelation of the self-life. It would break your heart to see yourself all at once! You would be filled with despair. You will not come into the full light of His Word—the full knowledge of His will—in a moment, a month, a year. True, He has promised to "guide you into all truth," but not all at once. Wherefore be trustful, be patient. He knows you as you will never know yourself. There is much in you that requires the time element in your purification and preparation. "He himself knew what He would do." Wherefore trust Him. It will all come right in His own time and way.

III. BE COMPREHENSIVE.

Make no reservation with God. Let the act of surrender sweep in every interest, plan, power, and possession of your being. Let one foot of the compass be pivoted at the very centre—the *heart* and *will*—and let the other describe a circle to its most distant horizon, omitting nothing from its encircling bounds. As there is no detail of our lives beneath the notice of a loving God, there should be none too trivial to yield to Him. Of course all God asks is sincere-heartedness, not omniscience. He does not expect us to see at a flash all the details which are comprehended in the act of consecration. The God of love whose worship included a sacrifice for sins of ignorance bears very gently with such ignorance in His children. All he asks is that we yield honestly all we do see, and yield trustfully all we do not now see but which He may in days to come show us to be comprehended in our act. Let us be sincerely minded to be wholly His, "and if in anything ye are otherwise minded even this will God reveal unto you." So if our hearts are honest in purpose and act, let us not come into the bondage of fearing that we have not compassed everything in our act of surrender and that therefore God accepts it not. This is grave error. Our God is not unreasonable and arbitrary, but tender, loving, compassionate. The consecration of our life, with an honest heart, up to our best light and understanding of consecration, is perfectly satisfactory and acceptable to Him.

But let us beware of anything *knowingly unyielded* to Him: of any self-engrafted exception in our act of renunciation: of any point where the will remains consciously unsubmitted to God. When we whisper within ourselves "I can say yes to God, I can submit to His will, I can trust His love in all except this one thing," we may be assured that this one thing will work spiritual disaster in our lives. For a child to refuse to obey a mother's direction to pick up from the floor some object which it has petulantly hurled there, may seem a trivial thing. But the spirit of disobedience behind that act is a most momentous thing, for it breaks communion between parent and child and will work irreparable injury to its character in after life. Even so the thing we knowingly reserve from our dedication to God may seem trivial to us. But the failure of trust or obedience involved therein is fatal to that relation of fullest confidence toward

God which is absolutely necessary to His fullest manifestation in our spiritual life. It takes but a trifling barrier to keep out the sunshine, but the keeping out of that sunshine is far from being a trifle. So the unyielded thing that bars God's fullness may seem nothing to us, but the fullness which is thus missed is everything to the soul that longs for the unveiled shining of His face.

One wild, stormy night, as the dwellers in a little cliff town on the New England coast watched the tall lighthouse through the thick gloom, a strange thing happened. The warning bells rang out in wild clangor, and the light was seen to suddenly surge forward, hang for an instant suspended over the sea, and then disappear in its swift arc-flight into the seething, hissing waters below, carrying to swift death the lonely occupants. The morning light revealed the striking secret of the midnight catastrophe. The dwellers in the lighthouse had sometime before fastened a stout cable from the top of the beacon to the rocks below, for the hoisting of provisions and supplies. When the tide and storm arose that night the giant billows beat with weighty blows upon the great hawser until, by degrees, the tall iron supports were strained, and the overbalanced lighthouse crashed to swift ruin. A single line had done the deadly work! A single reservation or default in our surrender to God may work like havoc. If we are saved it cannot wreck our soul. But it may so bar out God's purpose of fullness in and through us that our ship of life, though unwrecked, may yet sail into the harbor of eternity an empty, pauper craft instead of a richly freighted galleon, loaded to the water's verge with all the fullness of God.

IV. BE FINAL.

In all true consecration the deed of transfer is irrevocable. Let it be done once and forever, for all time and all eternity. Let it be so absolute and unconditional that there shall never be any need of renewing it, because there has never been any thought of revoking it. Sometimes a thoughtless nurse will tease a child by offering it some trifle, then drawing it back out of reach as the little one essays to take it. She may repeat this process again and again until the child is wholly uncertain as to whether the object is to be given or not. Some efforts at surrender seem equally insincere and futile. The life is apparently offered to God, but as soon as He would lay His hand upon it to possess it we nervously draw it back, only to repeat again the process of offer and withdrawal. Whoso gives his life to God should give it never expecting to retake it. So not only all re-taking but all re-giving raises a suspicion of insincerity in the giver. What man who has made an honest sale or gift could re-sell or re-give without impeaching his own sincerity? Hence when the life has been really given to God there is no such thing as a re-consecration. Neither should a truly surrendered child of God be weekly or monthly re-consecrating himself to God. Every time he does so he casts a doubt upon the genuineness of the transaction by which he gave himself to God once and forever. What we may do, and should do, is, not only weekly or monthly, but daily and hourly to say to ourselves, not, "Lord, I give myself to Thee *again*," but, "Lord, I am thine,

now and forever; let me never doubt it or be unmindful of it." There is a beautiful story of Bengel, the famous commentator. Toiling all day long over the Book of books he was watched by one of his students to see how faithful he would be to his evening devotions amid his weariness. As the clock struck the midnight hour the curious watcher saw the saintly man close the book and betake himself to rest with the simple words, "Lord, Thou knowest that we are on the same old terms!" Even so as servants of God may we, and should we, day by day look up into the face of our Master and say, "Lord, thou knowest that we are on the same old terms; that I am Thine and Thou art mine, forever."

V. BE STEADFAST.

Look to it that your dearest friends shake not that steadfastness. Many a soul stands strong and steady against the adversary's grosser and more flagrant assaults upon his determination to be wholly the Lord's. But the heart grows sick, and the soul faint, when, with new steps made in the new light of a fuller obedience, there falls upon the pathway the dark shadow of dissent and possible reproach from those whose loving approval and sympathy are so dear to him. Subtle and ensnaring is the temptation at this point, and many fall under its deadly onslaught. The wife who would give up all else for the Lord, shrinks with absolute terror from the thought of the possible barrier which her closer walk with Him may raise between her and a worldly husband. The husband who would sacrifice all for Christ meets the limit of that all when he faces the thought that the wife of his love will not stand with him in the peculiar place of separation. The test seems too hard and cruel. That "a man's foes should be they of his own household" is too much for flesh and blood. And so the earthly tie becomes the limitation of a loyalty to Christ which should be limitless. Yet all this is of the evil one. Such is the stamp which Christ puts upon it when He says to His own loved disciple, seeking to allure Him from His walk with God, "Get thee behind me, Satan."

The tempter is simply using the tenderest ties of our nature to draw us away from God. And mark, that the compromise we there make invariably fails of its object. The Christian wife who yields to the play, the dance, or the card table, in the hope of winning or preserving influence over a loved husband, is taking the surest plan to destroy it. The only hope she has of lifting him to a closer walk with God is to show him the worth and preciousness of such to her own soul, and thus fill him with desire for a like richer life in Christ. But the supreme thing which convicts him of the preciousness of such a life is to see that it is so dear to her that she will not even sacrifice it upon the altar of her own love for him. Wherefore that life is at once cheapened and dishonored in his sight, when it is so sacrificed or compromised. That which is cast away so lightly must be, he argues, of so little worth that he will not trouble himself to seek it. The jewel in her spiritual crown which had seemed a blazing diamond is, after all, only paste. Respect is gone, and influence vanishes with it. The very compromise made to gain influence has really annihilated it. There are hearts that have found this true, to

their own unspeakable sorrow. In numberless cases this, our very steadfast loyalty to God, is His chosen plan to bring a loved one to Christ or to a deeper life in Him.

What grief then to know some day that our faithlessness has been used by the enemy to wreck or mar a life we love. We know a wife who is to-day persistently rejecting Jesus Christ because she would rather be lost with her husband than saved without him. A wifely sacrifice this seems to her, to lose her soul with his. But what awful agony to wake up in perdition and realize that if she had been obedient to God he would have followed! There are many such wives and husbands who, bearing aloft the standard of a separated life in the face of every other foe, have let it go into the dust before this one, to their own secret shame and confusion. He that cherisheth not his own beloved ones is worse than a brute. But "He that loveth father or mother more than Me is not worthy of Me." Let us be true to God at any cost, then we need not fear results, for God will care for all the consequences of obedience. But no soul can estimate the endless train of ruin that will follow disobedience to His known will, however lofty may be the pretext that prompts us to it. You who gently and lovingly, yet with rock-bound steadfastness, stand true to God in all things, are doing the one thing which can possibly lift a loved one up to your own vision of spiritual life and walk. Be not afraid. Be patient and loving in it all, and the victory which is begotten of prayer and obedience to God, though it may be long in coming, will, when it comes, be all the more glorious and complete.

VI. BE HOPEFUL.

A young man in the prime of life lay dying of consumption. The years of his strong, young life had been passed outside of Christ until within a short time preceding his last illness, when, won at last by the long-suffering grace of God, he gave his heart to Christ. A childlike trust in Christ, of singular beauty and restfulness in one so young in the faith, characterized his few remaining days. Leaving his room one day a friend suggested to him the hope that if it were God's will He might raise him up again to health and strength. His face lit up, and turning to the

speaker, with countenance aglow with the very joy of the thought, he said, "Yes, brother, *it would be beautiful to live now!*" After the years away from his Lord; after the sweet realization of His tender love in redeeming his soul from death, the thought of living for Christ instead of for self, clothed life with a beauty and glory which filled the heart of the dying boy with wistful longing that could now know no fruition here.

Ah, beloved, after the years of disappointment, of baffled plans, of self-seeking, of following the Lord afar off, of bitter rebellion against His chastening hand, we reach at last the end of self, and yield to our Lord and Master the life for which He has been tenderly pleading all these years. And then with what glad assent do our hearts, echoing the words of the dying boy, cry out in sheer joy: "*It is beautiful to live now!*" Oh, soul, troubled, dismayed, darkened, dazed, your life has been a jar, and jangle, and discord, solely because *it has been out of the centre, and that centre—Christ.* But now that the stubborn will is yielded and His blessed will sought and found to be so "good, and acceptable, and perfect:" now that you know the peace of God as well as peace with God: now that you have found the life plan that He has, from all eternity, had for you, and are joyously obeying His word to Daniel, "Stand in *thy lot* until the end:" now that "to live *is Christ*," and "to die is *gain*:" all this and unspeakably more will make it "beautiful to live now!" Wherefore be hopeful. Though your progress toward Christ-likeness seems slow: though appalled at the growing revelation of your own fleshliness: though the yielded life means more than you ever dreamed before: though the "and now little children *abide in Him*," which is the mountain height of your Christian attainment here, seems each day to rise higher and higher above your out-reaching soul, yet—be hopeful. God is working. He is guiding, shaping, transforming. He is having His way with you as never before. Look back over the days, the weeks, the months since you gave all to Him and rejoice at the real and blessed growth of His life in you. Not yet where you want to be? Nay nor where He desires you to be, and will bring you to be. But He is faithful. Do you be hopeful, and He will bring you into the place, the power, and the peace foreordained in Christ for you from all eternity.

Notes on 1902.

BY MR. MARSHALL BROOMHALL, M.A.

AS we stand upon the threshold of another year, the future all unknown, it is well we should look back upon the way that God has led us. The year just closed has been remarkable for its important events, and the most cursory review makes manifest subjects which call for praise, heart-searching, and renewed endeavor.

As our eyes turn to China we are impressed by the importance of the events which have transpired in the Far East; events which not only affect that empire, but the future history of the whole world.

The first of these was the return of the Chinese Court to Peking on January 7th, after an absence of seventeen months. While the signing of the Peace Protocol on

September 6th, 1901, was the official settlement with the Allied Powers, this return of the Chinese Central Government to its old capital was of more importance for the internal settlement of China than any Peace Protocol.

Following closely upon this was the signing of the Anglo-Japanese Alliance on January 30th, after two years of diplomatic negotiations, the purpose of this alliance being the maintenance "of the *status quo* and general peace in the extreme East."

In fulfilment of the eleventh article of the Peace Protocol came the Commercial Treaty between Great Britain and China, signed on September 5th last, which treaty can hardly fail to have important issues in China's future.

But among all the forces which are moulding and will mould the future of China, none (apart from the Gospel) are of greater importance than the giant strides of Russian developments in Northern Asia. Now that the Trans-Siberian Railway has been completed, and the so-called Chinese Eastern Railway is about to be opened to regular traffic, European communication with the East will be completely revolutionized. Without doubt "the Siberian Railway will be for land traffic what the Suez Canal is for maritime transport." It is estimated that the journey from Paris to Peking will require only eighteen or nineteen days, and it is hoped this may be reduced to fifteen days by 1906. Russia is also building another line, which strikes through the Gobi Desert to reach the Kalgan Gate in China's great wall, and she is also contemplating the extension of the Orenburg-Taskend Railway as far as Peking. There are mighty developments before us in Asia, and in these China will play an important part. "Back to Asia all our past roots run; on to Asia all our future history will tend." Doors are being flung open more widely, and added responsibility is being laid upon God's people. "Would that now the Church might hear God's voice declaring once again what is His will; might learn that His will is clear and plain; that it is not the satisfaction of selfish ambition; that it is not the chase of wealth; that it is not the search for honor; or the gratification of pride; but that it is a life laid out for God's world."

As a Mission we have much for which to thank God. Though the year has had some special sorrows, goodness and mercy have abounded. The grievous Chefoo calamity, resulting in the loss of thirteen young and promising lives, and the sad martyrdom of Messrs. Bruce and Lewis, have been very heavy blows. The Mission has also suffered the loss of nine other workers through cholera, typhoid, etc., one upon the very threshold of useful service, and others after years of fruitful labor. Several experienced and valued Chinese helpers have also been called to their reward. Though with all these it "is far better" we mourn their loss for China's sake. May He whom they served, and still serve, thrust forth many more to fill their places!

MERCIES OF THE YEAR.

Among the many mercies of the year, we must record the maintenance of peace in China. With local tax riots and rebellion, with widely spread evil rumors, with outbursts of Boxer fanaticism, with want and famine in many places, it is cause for the most devout thanksgiving that there has not been more loss of life or hindrance to the work. The tax riots in Chih-li and Ho-nan have not seriously affected Protestant Missions, nor has the Kwangsi rebellion been as serious as was feared. In Si-ch'uen the Boxer outbreaks have resulted in the destruction of Mission property belonging to the C.I.M. at Mei-chau, and of the American Methodists and Friends' Missions at other stations. At these latter places some of the Chinese Christians and adherents have been plundered and killed, and an attack was made even upon Ch'en-tu, the capital. After a time of not a little anxiety, this outbreak has, we

believe, been subdued, mainly through the arrival and firm action of the new viceroy, Tsen, the recent governor of Shan-si. At Pao-k'ing Fu, in Hu-nan, the governor's prompt and vigorous action successfully checked what threatened to become a serious anti-foreign rising. To God be all the glory for having brought the Mission safely through these troubles, and for having granted unusual opportunities for service in the very midst of them.

During the year, K'ai-feng Fu, the capital of Ho-nan, the last provincial capital to hold out against the entry of the missionary, has been opened for missionary work by Mr. Powell, who was speedily followed by Drs. Guinness and Carr, who have started medical mission work. The British government restriction against single ladies returning to the province of Shan-si has at last, in answer to prayer, been removed; and the party of ladies who have for months been patiently waiting at Hwuy-luh will, we believe, ere this have arrived in the province. Thus has the last restriction which followed upon the troubles of 1900 been removed. On every hand there are abundant opportunities for work, far beyond the power of the missionaries to overtake. One special feature has been the enormous demand for Scriptures, and the many requests made for teachers and preachers.

Financially, the needs of the Mission have been graciously supplied in answer to believing prayer. Thus has another year proved the faithfulness of our covenant-keeping God. To Him alone be the glory.

During the year about 73* missionaries and wives have returned from Europe to China in connection with the C.I.M., and about 20* new workers have gone forth for the first time. From America eight missionaries have returned to their work and eight new workers have gone forth for the first time.

Among those who have returned are many who suffered so terribly during the troubles of 1900. For these to return to the scenes of former suffering and bereavement has not been without trial to faith; but by the grace of God, there has been no withholding, but rather expressions of joy and thanksgiving at the privilege of another season of service. To some the fear has been, not to go back, but lest they might not be able to return, which recalls the words of the Rev. Wm. Arthur when compelled through ill-health to relinquish his work in India: "Gladly would I have resigned every hope of seeing in this life a single relation, had the Lord only counted me worthy to preach among the Gentiles the unsearchable riches of Christ."

AN AWFUL FACT.

But while we look back upon the year now closed and thank God for all the self-sacrificing gifts of His people who have supported the work financially, while we praise Him for all who have willingly dedicated themselves to this work, and for all the mercies and successes granted to their labor, we also look back and think of the awful fact that some ten millions of souls have, in China alone, passed into eternity: it is as though two Londons, or six Chicagos, had been blotted out in a short twelve

*As these numbers include Continental Associates, we are not yet able to give the exact figures.

months. We have been shocked during the year at the terrible catastrophe which at Martinique cut off some 30,000 souls in one short day. Yet in China the natural daily death-rate does not vary much from that number, though no newspaper calls attention to this equally appalling truth. The normal facts of life and death we are apt to overlook, through not having our attention arrested. An illustration from one of the early volumes of CHINA'S MILLIONS may help us to appreciate China's normal death-rate. Basing the figures upon the lowest possible estimate of China's population, 250 millions, it says: "During the year, more than eight millions of souls have passed from time into eternity in the Chinese Empire—four times as many souls as there have been days from the creation of Adam to the present time. To how few of these millions has there been any adequate presentation of the Gospel of the grace of God! By how many of them has the Gospel been wholly unheard!"

As we face another year, when death will claim as many souls as in the year now gone, we would that it were possible to stay the sun in heaven, to turn back the shadow on the dial till these souls be saved; but it cannot be. It is a race of Time against Eternity, and yet how feeble are our efforts to overtake this work. "We have been acting as though we had an eternity in which to do our work, and the people whom we seek to reach had an eternity on earth in which to be reached; whereas the fact

is that our term of service and their term of life must both very soon expire."

If each ordained minister were to speak to three persons per day, ere one year had closed the Gospel story would be told again in the ears of every man, woman, and child upon this continent; and yet, with all the army of evangelists, Sunday school teachers, etc., to supplement his efforts, we feel there are none too many for our own needy land. If this is so, how feeble are the forces in the fields of heathenism, and how appalling must be the needs where the problem of millions is multiplied by the grossness of idolatry and spiritual ignorance!

But, from the thoughts which bewilder and baffle the finite mind of man, we must each, in God's presence, come back to the simpler question of, What is my personal responsibility in this matter? Am I endeavoring to live, to give, to pray, as the sacrifice of Christ and the needs of immortal souls demand I should? If not, may God so help us, that throughout the coming year we may make this our aim.

"I would the precious time redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet my Savior known;
Fully on these my mission prove
And only breathe to breathe Thy love.

"Enlarge, inflame, and fill my heart
With boundless charity divine!
So shall I all my strength exert,
And love them with a zeal like Thine;
And lead them to Thy open side,
The sheep for whom their Shepherd died."

The Province of Yun-nan.

BY MR. JOHN GRAHAM.

ABOUT A.D. 1259 the province of Yun-nan* became part of the Chinese Empire; previously, it had for many centuries been ruled by native princes, who, according to the earliest records, were of Hindoo origin. It was the first emperor of the Mongul Dynasty who brought this rule to an end, though an unsuccessful rebellion occurred in A.D. 1373.

About thirty years ago the province was the scene of fearful bloodshed, the Mohammedans re-

bellling and holding for many years Ta-li Fu as their capital. The ruins of to-day in almost every part of the province tell their own tale of what that struggle must have been. Many tens of thousands lost their lives, and with the exception of Yun-nan Fu (the capital), the province has by no means recovered its former prosperity.

The province is very mountainous, especially in the west and north. In the deep valleys to the north flow the upper waters of the Yang-tse, and in the west and south flow the Mekong, Salwen,

and Red Rivers. Gold, silver, copper, iron, and pewter are to be found, but the mines, which are in the hands of the Chinese who are without good machinery, are not



TEMPLE OF THE "GODDESS OF MERCY," NEAR TA-LI FU, YUN-NAN.

* The province of Yun-nan has an area of 146,719 sq. miles and a population of 12,000,000. It is governed by a lieutenant-governor, and contains 14 fu, 4 chih-li t'ing, 3 chih-li chau, 26 chau, and 25 hsien cities, i.e., 73 cities in all, exclusive of 14 hsien cities which are included in the fu, as Brooklyn is included in New York city. Sixty-eight walled cities have no resident missionary. Including lady missionaries and the wives of missionaries, there is only one missionary to every 533,000 souls.

properly worked. There is a possibility of a railway from Tong-king to Yun-nan Fu, but a railway into the province from the Burmah side is an undertaking not likely to be realized. For a railway to follow the line of valleys to the south is comparatively easy, but to cross the mountain ranges to the west and south-west would demand such enormous capital that such an enterprise is improbable.

In the central portion of the province there are large plains on which the chief cities are built, at an altitude of from 6,000 to 7,000 feet above sea-level. This gives a very equable climate; the temperature in the summer seldom exceeds 86° in the shade, and in winter we do not often get snow on the plain, from October until June being sunny and dry. The rivers are utilized to irrigate the land, and canals from the lakes supply a large part of the plain with water. The rains, as a rule, commence in June and last till September. At the beginning of the rains the rice is planted out in the paddy fields, and reaped about October. In the dry or winter season opium, wheat, and beans of various kinds are grown. Malarial fever and ague are common, especially in the rainy season, but on the whole the climate is perhaps one of the finest in China. Yun-nan is the home of the plague, which rages every year in the Meng-tse district in the south of the province. In other parts, one year it visits a city carrying off hundreds of the natives, and the next year it moves on five or ten miles to another place. So far I have not heard of any European in the province being attacked by it.

In the rainy season malarial fevers are very deadly in the valleys of the Salwen and Red Rivers, and a large percentage of the Si-ch'uen and Yun-nan natives who attempt to cross to Burmah or Tong-king at this time suffer terribly from fever, and many die.

The province is simply cursed with opium, a large export trade being carried on with Canton, in addition to that sold for local consumption. Probably no Indian opium finds its way into the province unless brought in privately by some official: the native drug alone is used. At times, companies of Cantonese traders to the number of 300 persons can be seen carrying opium to the coast, and hundreds of horses loaded with the drug travel over the various roads to Kwang-si and Canton. In 1897 the annual production of opium in two districts in the west of Yun-nan, Yung-ch'ang Fu and Ta-li Fu, was ten million ounces (10,000,000 oz. or 6,250 piculs. One picul=133½ lbs.). Opium can be bought anywhere, is in every home, and for the most trivial causes is swallowed to commit suicide. During 15 months' residence in the capital, we were called to no less than 243 cases of would-be suicides, 173 of these being women and girls. Of these cases 109 lives were saved, 59 were uncertain, and 46 were beyond hope when aid was sought. Much as the unseen world is feared, life is cheap and is taken for the most trivial reasons. Probably 90 per cent. of the men, and many women also, are victims of the opium habit.

The people are mostly agriculturists and are much more lethargic in manner and temperament than the Si-ch'uenese. There are probably over fifty distinct aboriginal tribes in

the province. Each tribe has its own language, and some have a writing of their own. Their dress differs from that of the Chinese, the women's dress being as a rule very picturesque, especially in the South and West. At certain seasons Tibetans can be met in Ta-li Fu, and here is an open field, as yet untouched, for the preaching of the Gospel. There is as yet no one to take to them the knowledge of Salvation, and yet for these also "Christ died." The aborigines will have to be taken into account in the evangelization of the province.

MISSION WORK.

In November, 1876, Mr. J. W. Stevenson and Dr. H. Soltau had seen Yun-nan from the Burmah border, but at that time had been officially forbidden to cross, though they were able to do so later. In 1877, Rev. J. McCarthy, the present C.I.M. superintendent of the province, passed through into Burmah. In 1881 Ta-li Fu, the first station, was opened by Mr. George Clark, and Yun-nan Fu, the capital, was opened the following year.

These two stations, with K'uh-tsing Fu and Bhamo in Burmah, are occupied by the C.I.M. The missionaries of the Bible Christian Mission, who commenced their work in association with the C.I.M., work the districts of Chao-tong Fu and Tong-chuan Fu, which cities they opened in 1887 and 1891. Yun-nan, with the north-west portion of Kan-suh, is admittedly the most spiritually barren and difficult of fields. After over twenty years of work, the results are very few.* The wave of interest and enquiry which has been wonderfully manifest in the province of Si-ch'uen is touching the eastern portion of the province, and the Bible Christians are having a large number of enquirers in places between Chao-tong and Sui Fu. In the station of K'uh-tsing God has been working: idols have been burned and several hopeful enquirers are coming. One man who has known the Gospel for many years has been baptized, and in other stations there are a good number of regular listeners; but we want to see the Holy Ghost convincing many of sin and leading them to repentance and faith in Jesus Christ.

Prayer is especially needed for this province where the work has been so discouraging in the past, that the strongholds of sin and Satan may be won for Christ. Shall we not look to God that He may "do a new thing" for Yun-nan, which from man's side is so impossible, but yet possible with God. "The supplication of a righteous man availeth much in its working," and by intercessory prayer we may be "workers together with God." Brethren, pray for us.

Know!

"Know, and you will feel. Know, and you will pray. Know, and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness, which has made you think only of your own people and your father's house."—*The Dean of Llandaff (the late Dr. Vaughan.)*

* The following are the statistics of the China Inland Mission in Yun-nan for January, 1900: stations, 4; chapels, 4; missionaries and wives, 20; school teachers, 1; organized churches, 3; communicants in fellowship: male, 8, female, 2; baptized from commencement, 43; schools, 1; native pupils, 20. In consequence of the Boxer riots we cannot give more recent figures.

The Jews in K'ai-feng Fu, Ho-nan.

BY MR. ROBERT POWELL.

"GOD hath not left Himself without a witness," was the thought suggested to my mind when, nearly four years ago, I stood for the first time by the stone tablet which marks the place where once stood a beautiful Jewish synagogue. The inscription upon the stone has, it is true, like the remnant of the Jews themselves, been mixed with a good deal of Chinese philosophy and Mohammedan heresy. Still, there is the witness to the one true God. One naturally asks the question, when and how did this peculiar people come here? The following extracts from a lecture delivered by Marcus N. Adler, M. A., before the Jews' College Literary Society, London, may be of interest because of the light it throws upon the subject.

Mr. Adler says: "We owe to the Jesuits the first authenticated accounts we possess. It was in the time of Queen Elizabeth that the Church of Rome sent out to China a band of missionaries who happened to be men of the world, and withal, men of culture and knowledge. They were well received in Peking. Several of them were raised to official rank. As presidents of the Tribunal of Mathematics, they advised the government as to the calendar, and assisted the Astronomical Board. Father Ricci was one of the first of these missionaries, and in the report to the Propaganda Fide at Rome we are told how he came to know about the existence of the Chinese Jews.

HOW DISCOVERED.

"One summer day in the early part of the seventeenth century, Ricci received a visit from a scholar who had come to Peking in order to pass his examination for a government appointment. The candidate was anxious to make the acquaintance of one who, he surmised, must be a co-religionist, for it was said he worshipped one God, the Lord of heaven and earth, and yet was not a Mohammedan. Father Ricci was struck with the visitor's features, which were so different from those of an ordinary Chinaman. He took him to his oratory, where he knelt before the picture of the Holy Family, with St. John the Baptist, and another, that of the evangelists. The visitor did likewise, saying: 'We in China do reverence to our ancestors. This is Rebecca with her sons Jacob and Esau, but as to the other picture, why make obeisance to only four sons of Jacob? Were there not twelve?' Mutual explanations were given. The visitor was an

Israelite, Ngai by name, who had come to Peking from K'ai-feng Fu, the ancient capital of the Song Dynasty. In this city, the visitor explained, his community had a synagogue, recently repaired, in which there was a roll of the Law over 400 years old. 'At Hang-chau Fu,' he said, 'there is a larger congregation of Jews, which also has a synagogue.'"

THE DATE OF SETTLEMENT.

"At the beginning of the eighteenth century, we have further accounts from the Jesuits. One of them, Gozani, wrote a letter from K'ai-feng Fu, dated November 5th, 1704, giving full details of Jewish customs, and describing their synagogue. Later, Domingo sketched a plan of the communal buildings, and Fathers Ganbil and Gibot obtained copies and translations of the inscriptions on the walls, and on certain monumental stones. From the his-

torical references on these inscriptions, and from the accounts of the Jesuit fathers and other reliable writers, we learn that Jews had certainly settled in China sometime during the Han Dynasty, which ruled from B.C. 200 to A.D. 220. It is supposed that the settlement took place soon after the year A. D. 34, at which time there were terrible persecutions in Babylon,



THE SITE OF THE JEWISH SYNAGOGUE, K'AI-FENG FU, HO-NAN.

no less than fifty thousand having been massacred. Others hold that the settlement took place thirty-five years later, after the fall of Jerusalem. It is quite possible that the Jewish colony in China may be of even more ancient date. Having regard to the fact that the trade route of ancient times from China and India was not exclusively maritime, but crossed the steppes and highlands of Central Asia, and then passed through Media, Mesopotamia, and Syria, it is not at all impossible that sections of the ten tribes of Israel may have found their way to China, as we believe they did find their way to Cochin China. A passage in 2 Kings 17 is to the effect that Shalmaneser carried Israel away and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. The allusion in Isaiah 49: 12, 'Behold these shall come from far; and lo, these from the north and the west; and these from the land of Sinim,' points to China. Ibu Batuta, a writer of the fourteenth century, states that Jews then resided in China. In his account of the city of Hang-chau, he remarks: 'In the second division are the Jews, Christians, and Turks; these are numerous, but their exact number is not known.

Theirs is the most beautiful city; their streets are well disposed, and their great men are wealthy.' In those days K'ai-feng Fu was a city six leagues in circumference. Gibbon states that over one million families dwelt in it. Naturally, the Jews would flock to such a city for trading purposes, and so we find that in the days of the Emperor Hsiao-tsung many Jews came thither by way of Persia and Khorassan. They won the emperor's favor by presenting him with gifts of cotton cloth."

"In the course of time the city suffered from inundations of the Yellow River, and frequent conflagrations sadly reduced its importance. The Jewish quarter was not more than five hundred feet distant from the river embankment, and was especially prone to damage by floods. In A.D. 1642, the city stood a six months' siege by the rebel chief, Li Ki-tseng, who eventually caused the fall of the city by diverting the course of the Yellow River. One hundred thousand people perished at this time, and many Hebrew manuscripts were destroyed. We learn of the synagogue being rebuilt at various times—in 1279, in 1489, in the early part of the seventeenth century, and again in 1653."

"Father Domengo describes fully the visit he paid to the synagogue on Saturday, October 3rd, 1722. It happened that this was the eighth day of the Feast of Tabernacles, and the visitor comments upon the fact that the portion of the law read upon that day was not the festival portion, but the Song of Moses. The following day was the rejoicing of the law, which the congregation celebrated, as the Jews do at the present time, by making circuits around the synagogue with the scrolls."

"Gradually the fact of the existence of the Jewish colony in China came to the knowledge of the Jews in Europe, and various attempts were made to reach them. In the year A.D. 1700, the Jews in England addressed a letter to their co-religionists in K'ai-feng Fu. This letter was delivered through the East India Company, and a reply was received. In A.D. 1815, some English Jews sent a letter by way of Canton, and a travelling bookseller is supposed to have delivered it. No reply was received. In A.D. 1842, Mr. Finn, afterwards H.B.M.'s consul at Jerusalem, addressed a letter to them, and after

some considerable time received a pathetic reply. The colony seemed to have been rapidly declining. Their teachers had all died and there was no one left who could read Hebrew. In A.D. 1850, Dr. Smith, Bishop of Hong-kong, in conjunction with the London Missionary Society, sent messengers to enquire into the state of the Jews at K'ai-feng Fu. Their report, given in the words of Dr. Smith, was as follows: 'Here in the midst of the surrounding population, two-thirds of whom were Mohammedans, close to a heathen temple dedicated to the god of fire, were found a few Jewish families, sunk in the lowest

poverty and destitution. Their religion, though scarcely more than a name, was yet sufficient to separate them from the multitude around. Exposed to trial, reproach, and the pain of long deferred hope, they remained the ancient repositories of the Oracles of God, and survived as solitary witnesses of departed glory. Not one could read Hebrew. Their rabbi had died fifty years ago. Their synagogue was tottering in ruins. They had petitioned the Chinese Emperor to have pity on their poverty and rebuild their temple. No reply from Peking had been received, but to this hope they still clung. Of the seventy clans only seven remained, numbering about 200 persons. A few were shopkeepers in the city, others were agriculturists working some land a little distance from the suburbs, while a few lived in the temple precincts almost destitute of raiment and shelter.' In A.D. 1864, two young Jews were induced to come to Shanghai with the object of being educated and sent back to take up the position of Jewish ministers; but they soon became homesick and returned to their native place."



THE STONE TABLET WHICH MARKS THE SPOT WHERE ONCE STOOD THE JEWISH SYNAGOGUE.
K'AI-FENG FU, HO-NAN.

The following extract from the inscription on the tablet is taken from the twentieth volume of the "Chinese Repository": "With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of the religion was Abraham; then came Moses, who established the law and handed down the sacred writings. During the dynasty of Han (B.C. 200—A.D. 220) this religion entered China. In the second year of Hsiao-tsung, of the Song Dynasty (A.D. 1164), a synagogue was erected in K'ai-feng Fu. Those who attempt to represent God by images or pictures do but vainly occupy themselves with empty forms. Those who honor and obey the sacred writings know the origin of all things. Eternal reason and the sacred writings mutually sustain each other in testifying whence men derived their being. All those who profess this religion aim at the practice of goodness and avoid the commission of vice."

Thus have the Jews at different times sought to restore their brethren in China, and now they are once more making an attempt to do so. In June 1900, the writer received a letter from some Jewish gentlemen in Shanghai, asking for information concerning their co-religionists at K'ai-feng Fu. The reply was as follows: "I learn that when the Jews came here many hundred years ago, there were eight houses or clans bearing the names of Li, Chang, Ngai, Chao, Tuh, Shih and Kao. Two of the families bore the name of Li. These clans still

exist, numbering about forty houses and about 140 persons—all in K'ai-feng Fu. There are also a few scattered about in some other parts. Their standing, socially, is not very high. Once they were the richest and most influential people in the place, but, through internal dissensions, they have dwindled down until now they are very poor, and, I am sorry to add, have not a very good reputation. One is a Buddhist priest, and holds the position of a small mandarin; that is, he manages the affairs of the other priests. It was his brother who came to see me. I believe they have but little knowledge of their religion, and the majority of them do not know the origin of its name. They call themselves the Tiao-kin Kiao, *i.e.*, "Pick-out-the-sinew Religion," after the incident mentioned in Gen. 32: 24-32. When I turned up the passage, showed this friend the verses, and explained the origin of their name, he seemed much interested."

I saw the place where once stood a beautiful synagogue, but now it is a water-hole with a stone tablet standing alongside—a solitary witness to the one true God. On

this stone tablet, the names of Adam, Abraham and Moses are mentioned, with an account of their religion. The Chinese Jews no longer observe any of the ordinances of their religion. Neither do they (excepting the Buddhist priest) observe the idolatrous practices of the heathen. They do, however, inter-marry with the heathen. The troubles of 1900 put a stop, for a time, to the attempts of the Jewish friends in Shanghai to effect the restoration of the colony, but further efforts are now being made to rescue this remnant from extinction. Six or seven members of the colony have been induced to go to Shanghai, and efforts are under way to raise funds to rebuild the synagogue.

One wonders what is God's plan concerning this small remnant. It is interesting to note that although their numbers have diminished, there are still representatives of the eight houses which came here in the first instance. All have dwindled, but none are extinct. One's prayer is that this remnant may be saved by faith in their blessed Messiah.

The Progress of the Gospel in Cheh-kiang.

BY MR. ROBERT GRIERSON.

SEVENTEEN years ago, I had the privilege of taking my first journey in China in the instructive company of our beloved deputy-director, Mr. J. W. Stevenson. The journey occupied a full month, and gave me my most memorable and vivid impressions of China and the Chinese. We travelled, mostly on foot, from early morning till sundown. Often our mid-day meal consisted of little more than simple red rice gruel, purchased for a few cash at a wayside rest-house. Sometimes our path led through a fertile plain, then again over high and richly-wooded hills. Sometimes it led us by a quiet glen and burnside, the sight of which sent a thrill of pleasure to our hearts as it reminded us of some well-known spot in bonnie Scotland.

PLOUGHING AND SOWING.

On this journey we visited nearly every prefecture in the province of Cheh-kiang (the cradle province of the China Inland Mission) and so were able to form a good estimate of the then comparative progress of the Gospel in the province,—the smallest in size, but "for fertility, water-courses, rich and populous cities, variety of productions and excellence of manufactures (also, let me say, for splendid Christian work) by no means the least important of the eighteen provinces of China." What marvelous progress the Gospel has made since we took that journey in 1885!

When returning on furlough in April last in company with my dear wife, we travelled from our station of Bing-yie, in the extreme south of the province, through Wun-chau and Ning-po, and then on to Shanghai. On the way we paid a long-promised visit to our good friends, Dr. and Mrs. Main, of the C.M.S., Hang-chau, who have one of the best equipped hospitals and most complete medical missions in China, if not, indeed, in the world. We thus saw much of the work of the various Missions represented in the capital of the province: the finely-organized evan-

gelistic and church work of the C.M.S., and the solid, efficient, up-to-date educational work of the American Presbyterian Mission, to say nothing of our own C.I.M. self-supporting and self-governing native churches, which carry on a very aggressive and spiritual work there. We found that on the whole the Gospel was making strides in other parts of the province similar to the magnificent results we were familiar with at T'ai-chau, Wun-chau, and Bing-yie in the south-east.

THE UNTILLED GROUND.

According to the most recent estimates we find that there are in the whole of China some 100,000 church members (Protestant Christians), with 250,000 adherents. This means, that if we could cause the whole population of China to pass before our eyes the vision would make our hearts ache, for we would have to watch 1,600 heathen Chinese (men, women, and children) pass on their dark, dreary way—a path unlit, alas! with the sunshine of God's love, or the glad knowledge of Jesus Christ. Only then would we greet our first adherent—a brother who, though not yet baptized, is regularly attending our Sunday services and other church meetings. We shake our hands at him cordially, in correct Chinese fashion, ask concerning his welfare, and remind him of next Sunday's services. Meantime the vast procession is passing along. What havoc is being wrought amongst them by opium, gambling, corruption, pride, lust, idolatry, and such like sins of the Chinese race! You see it plainly written in their faces. Other 1,600 pass, and now we meet our first Chinese Christian sister, whose name is enrolled amongst our enquirers. Such women are, indeed, the hope of China—awakened to a new life, bright, modest, faithful and industrious, both in the home and in the church. Again 800 pass by—completing the first 4,000 souls of the heart-moving procession—and we meet our first church

member (one who has confessed Christ openly in baptism), his face beaming, doubtless, with the joy of the Lord, for whom he must bear a fearless testimony. And so they crowd on, many of them hurling the jeer of "foreign devil," "red-haired man," as they pass, for very many have only heard of the strange "barbarians," and have never before seen them face to face. And still we find in every 1,600 only one adherent, and in every 4,000 only one church member.

Thus they pass on, until, if the thought were possible, the whole "Flowery Empire" of 400,000,000 souls has left an impression of the vastness, both of their numbers and their need, on our all too apathetic and indifferent minds. Oh, that God by His Holy Spirit would touch our hearts and tune them to a real sympathy, and a true, earnest love for the perishing!

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted,
The Lamp of Life deny?
Salvation! O Salvation!
The joyful sound proclaim
Till each remotest nation
Has learned Messiah's Name."

THE INCREASE OF GOD.

When we take our well authenticated estimates at Wun-chau and Bing-yie we see at once how much greater is the progress of the Gospel in the coast-line provinces, —for these figures are largely characteristic of all the maritime provinces which have been longer, and therefore more thoroughly evangelized. The churches there are more highly organized, and, necessarily, better supported and equipped than those in the more recently occupied inland provinces.

Let us look, in our vision, on the procession of the south-eastern Cheh-kiang population, scholars, farmers, artisans, merchants (to adopt a well-known Chinese division) with their wives and families all passing before us. Some 200 go unrecognized, then we find a well-known, bright face, an adherent of the church. We greet one another heartily with "Is it well? Peace unto thee." Again some 200 faces (bronzed with the brilliant sunshine of China) pass before us, and now we meet our second adherent, a face well known in one of our little "sapling" churches. Of these 200 precious immortal souls, most have heard something of the Gospel preached and the churches established by "the Jesus people"—and many of them, thank God, are daily being told of God's redeeming love. When five such groups of 200 (each having one light-bearer, a church adherent) have passed us in pro-

cession, we come across our first church member, a man or woman who has acknowledged, in baptism, Christ as Lord. It is worth remembering that one could travel all along the coast of China, from Canton in the South to Peking in the North, and every evening at the end of your twenty miles' journey on foot, it would be possible to spend a night with a Christian family, instead of going to a Chinese inn. That fact alone speaks volumes for the progress of the Kingdom of God in the long neglected land of Sinim.

BRINGING FORTH FRUIT.

One of the prominent and hopeful features of our work for God in China is the aggressiveness of the native Christian Church. Come with us to one of our country churches some bright Lord's day morning, and quite early you will find in one corner of the open courtyard a group of heathen Chinese surrounding a square table where one of our bright, happy, converted Chinese brethren is telling out of a full heart the Gospel of the grace of God to a deeply-interested audience. He speaks to them of God's goodness to himself, and to them also; and preaches the Gospel in such a telling Chinese way that the listeners are deeply impressed, and many of them accept the kind invitation to remain until the morning service (for a Chinaman is never in a hurry!), and so often an interest is awakened in Christ as Lord and Savior.

Here is another scene from daily life: A company of Chinese are travelling by boat, and when rice is served one of them takes off his cap, respectfully lets down his queue, which has been wound round his head for convenience, and asks God's blessing on his simple meal, for which he has learned to give his Heavenly Father thanks. All the other heathen Chinese are at once greatly interested in this new sight and ask, "What mean ye by this thanksgiving?" Now is our Chinese brother's opportunity to preach Christ, and if he is a good speaker, as many of them are, he will hold his audience spellbound till the end of the journey. I have repeatedly heard the boatmen of Bing-yie say, "Why! we seem nowadays to have at least one 'Jesus-Church' man in every boat-load of people we carry!" Or again, I have heard them exclaim, "My! what preachers these 'Jesus-Church' people are, they are always at it!" In these and many other ways the native Christians are being much used of God to win souls for Christ, and to spread abroad the fragrant, ever-blessed and all-powerful name of Jesus, King of kings and Lord of lords.

Recent Tidings from P'ing-yang, Shan-si.

BY REV. W. PERCY KNIGHT.

IN a recent letter I gave some details as to this old and decaying city of P'ing-yang. As we live here, we are increasingly struck with the ruins of the place and the pictures of desolation that surround us on all sides. Thirty years ago there were seventy grain shops in the city; to-day there are only twelve. No bank can exist here owing to lack of the necessary business. There are three cash shops, only for the changing of lumps of silver into the copper cash so commonly used. Mr. Li, one of our oldest

Christians, told me that few ever repaired a house here, and that for a new one to be built was, of late years, quite unknown. All this has a terrible effect on the morale of the people; rebellions, disease, and famine seem to have taken all the heart out of them. They have no spirit of reviving. To illustrate, a wall on this street was knocked down three weeks ago, but no attempt has been made to have it put up, and it remains an unsightly heap of bricks, leaving a-view into the court-yard of the house.

Last week, in company with some of our native Christians, I attended a fair held near here on a piece of ground in front of a temple. It was typical of most of such gatherings in all parts of this province. All sorts and conditions of men were to be seen, and as we passed

through the rows of little tents or stalls, we got a good view of country life in North China. Here, with his back against the wall, was the exhorter to good deeds. A large series of pictures illustrated the evils of opium smoking, drinking, and gambling. Here were fortune-tellers, and venders of wares of all kinds: itinerant blacksmiths with their little blast fires, turning out the rude and primitive tools used by the villagers. (What would they say to the vast steel

though it was long before dark, and the keeper refused to open without a bribe. There was no inn outside the wall, and here the cart driver was stranded after a long and tiring day, toiling and jolting over the tracks, called by courtesy "roads." Our cook has a brother who is a soldier, and he went down to the gate with the result that the gate-keeper, at the sight of his uniform, opened at once. No redress is possible for these poor carters. To try to see the official would take far too much bribing, so the gate-keepers in this and other cities make a good deal out of this plan of extortion from poor fellows who, with darkness coming on and no accommodation for themselves or their animals, are forced to pay in order to reach shelter for the night.

"SAVING THE SUN."

I saw a proclamation yesterday in one of the public places of this city, to the effect that on the 1st of the 10th moon there will be an eclipse of the sun. All classes—scholars, tradesmen, soldiers, officials, etc.—are therefore commanded to unite in "saving the sun." The idea is that a voracious animal in the sky has swallowed the sun, and all must combine in making the greatest possible noise, frighten the beast and thus get him to vomit the sun, that China may not be deprived of its light and heat. In talking the matter over with a Christian teacher, he assured me that from the emperor down to the lowest subject, this was believed. On the day named, temples will be sounding with the chanting of priests and beating of tom-toms; officials will set off crackers and bombs while the poorer people will beat tins, blow horns, and make all manner of noise to "save the sun." I pointed out the folly of it all, but got the answer, "It is the established custom." That is the last argument, the final court of appeal—custom must not be broken. It seems strange that a man who can assume the duties of the governorship of a province, could issue such a childish proclamation. Strange indeed are the workings of the Chinese mind!

Recently, Mrs. Knight and I went to an outstation and had worship with the friends there.

Mrs. Knight is the first foreign lady they had seen for over two years, and we had a warm welcome. A weekly class for women is to be started in a village two miles from here, and I trust that soon we shall have bright accounts to give of God's gracious working in our midst.



MISS JANE B. JAMES, HAMILTON, ONT.
(Sailed, January 13th, 1903.)

works at Pittsburg!) There were sellers of various kinds of vegetables, soups, bean-curd, and other eatables. Live stock dealers were there with poor, bony donkeys and ponies that looked as though they were life-long strangers to a good meal. At the theatre a company of actors were busy, and their loud, falsetto screaming could be heard above the busy hum of the fair. We took up our station at one end of the street and endeavored to preach the Gospel. I should like much to report quiet, listening crowds and good sales of Christian books, but truth forbids such a statement. All the day long we sold not a single book, and few came to listen to the Word. There was no open hostility, but an indifferent stare and an apparent feeling that people wanted to have nothing to do with the foreigner or his doctrine. Many books have been sold here in days gone by, but the chief cause of the lack of interest at the present time is the fear aroused by the Boxer outbreak still existing in these parts. We can but little realize the reign of terror that swept over this district in 1900; indeed we are more and more finding out the awful and far-reaching effects of the Boxer movement. In the city itself, things are much the same; the people never expected the missionaries to return, and now that we have returned, their utter indifference is almost harder to combat than open hostility. Yet there are some bright spots even amid discouraging surroundings, and I trust soon to be able to tell of real progress in the work.

A TYPICAL CASE OF EXTORTION.

A typical case of Chinese extortion came to my notice last week. A Christian carter, who was bringing three carts of grain up to sell, had the city gate shut in his face,



MISS MARY E. FUNK, DUNNVILLE, ONT.
(Sailed, January 13th, 1903.)

Tidings from the Provinces.

Home Notes.

MR. E. J. COOPER has had many openings for meetings in Toronto, and his addresses have been greatly appreciated.

MRS. GRACE STOTT has been engaged in deputation work at Hamilton, Ont., from which place she proceeds to London, Ont.

THE PHILADELPHIA ANNIVERSARY MEETING of the Mission will be held at the Central Y.M.C.A. Hall, Philadelphia, on the 16th inst.

ON PAGE 11 we present to our readers two of the members of the party which sailed from Seattle for China on the 13th inst. Miss Jane B. James has been a teacher at Havergal and Moulton Colleges, Toronto, and is a graduate of the Toronto Bible Training School. Miss Mary E. Funk, also, is a graduate of the Toronto Bible Training School. They accompany Miss Leila A. Batty, of Meaford, Ont., who is returning to her work in the Mission Hospital at Shanghai.

Personal Notes.

MRS. MONTAGUE BEAUCHAMP has returned to England from China by the Trans-Siberian route.

WE HAVE BEEN SORRY to hear that the boat in which Messrs. J. Moyes, W. H. Hockman, and Dr. W. T. Clark were travelling westward from I-ch'ang was wrecked when they were about thirty-five miles beyond that place. They had over 100 boxes on board, most of which were for the business department of the Mission at Ch'ung-k'ing. There was a great deal of damage done, but we are very thankful that there was no loss of life.

REV. E. A. MARSHALL, of the Moody Bible Institute, Chicago, who is taking a tour of the world for the purpose of studying missionary work, has visited a number of our stations. The addresses he delivered at the meetings in Chefoo, Shanghai, Hankow and other cities were greatly appreciated, and the missionaries were much refreshed and helped by his expositions of the Word. They regret that his visits were necessarily so brief and would give him a very warm welcome if the Lord ever leads him to China again.

News Notes.

THE Chinese celebrate their New Year on the 29th inst.

ACCORDING to Associated Press dispatches, General Tung Fu-siang is again active in the province of Kan-suh.

THE BAPTISMS REPORTED THIS MONTH (on page 13) exceed, both in number and stations represented, any previous month since the crisis. Let us thank God and take courage.

DR. HAYES, the president of the Shan-tung Provincial College, has sent in his

resignation to the governor of Shan-tung, since there seems no indication of the Chinese Government allowing religious liberty to the students.

DR. SVEN HEDIN, in giving an account of his recent journeys in Asia at the Royal Geographical Society, stated that, from his experiences, he believes it is impossible for anyone to reach Lhasa under the present conditions in Tibet.

THE ROMAN CATHOLICS are causing much trouble in Cheh-kiang. There is quite a large rising against them in the Yen-chau Fu and Tong-lu districts. Mr. Richardson, of T'ai-p'ing, writes of attacks being made on one of our chapels in that district by the Catholics.

WEI KWANG-TAO, Viceroy of Yun-nan, has been appointed to succeed Liu K'un-yi as viceroy of Nanking. Wei Kwang-tao is, like his predecessor, a native of Hu-nan, and his appointment is probably due to this fact. He has the reputation of being vigorous and progressive.

ALL THE FOREIGN MINISTERS, except United States Minister Conger, signed a joint note at Peking on the 7th inst., informing the Chinese Government that a failure to fulfil its obligations in refusing to pay the war indemnity on a gold basis, as provided for by the Peace Protocol, would entail grave consequences.

A VERY SUCCESSFUL DISTRIBUTION of Gospels and other Christian literature has been accomplished among the students attending the great provincial examination at Ch'ang-sha, the capital of Hu-nan. No such distribution had ever been attempted before, for the sufficient reason that up to the time of the last M.A. examination, five years ago, it was as much as any foreigner's life was worth to try to enter Ch'ang-sha.

OF THE TRANS-SIBERIAN RAILWAY 5,372 versts (or 3,581 miles) are in Russian territory and 2,420 versts (or 1,613 miles) in Chinese territory. The Russian Government has decided to make Dalny the commercial port, and reserve Port Arthur exclusively as a naval and military headquarters. Although Russia has only leased the land at Dalny, etc., she refused Japan the right to purchase any land there.

AT THE ROYAL GEOGRAPHICAL SOCIETY Captain Ryder, R.E., recently read a paper on the subject of a railway between Burmah and China. He has made accurate surveys of the whole route, and has come to the conclusion that the only practicable route is by Kunlon Ferry, then up the Nam-ting Valley. Kunlon Ferry is 1,700 feet above sea-level, and the water-shed subsequently to be crossed about 5,500 feet. This route is not easy, but it is possible. Major Davies and Captain Ryder have produced accurate maps of nearly the whole of Yun-nan.

THE FOLLOWING TRANSLATION of an imperial edict issued on November 19th, shows how, even in the highest Chinese circles, suicide is not only condoned but

commended when committed as an expression of filial piety:—"We have received a joint memorial from Chang Chih-tung, viceroy of Hu-kwang and Tuan Fang, governor of Hu-peh, stating that when the late wife of Tsen Ch'un-hsuen, viceroy of Si-ch'uen, died at Hankow last autumn, the said viceroy's eldest son, Tsen Teh-ku, M. A., an expectant prefect of Hu-nan, who waited upon his mother during her illness, was so grief-stricken at his inability to take care of her, through lack in knowledge of medicines and drugs, that he immolated himself before her coffin. This is an instance of rare devotion and filial piety and a matter for imperial commendation. We hereby grant the memorialists' request that a monument be erected eulogizing the filial piety of the deceased Tsen Teh-ku, and that his deed be recorded in the dynastic history." The idea of suicide is, of course, that the son may continue to serve the mother in Hades.

AS AN ILLUSTRATION of the strong hold that idolatry has even in the highest and most enlightened quarters in China, we give the following extract from an imperial decree issued on October 29th last, in which it will be noticed that the emperor's name comes second:—"Decree acknowledging receipt of memorial from Hsi-liang, Governor of Ho-nan, reporting the peaceful condition this summer, of that section of the Yellow River draining Ho-nan province, due in a great measure to the watchful energy of the officials connected with the conservation of the river, and to the kind interposition of the Dragon river god. In response to this the Empress-Dowager commands that ten large sticks of Tibetan incense be sent to the Ho-nan provincial capital and handed to the said Governor who is to offer them as a sacrifice at the temple of the river god on behalf of the Empress-Dowager and Emperor, as a mark of the Imperial gratitude for the protection of the said god." "O Lord God, holy and true, how long? How long will rational beings affront Thy Godhead? How long will men; lost, condemn their Creator and adore His creatures? Earth and heaven answer, 'How can they call on Him of whom they have not heard? And how can they hear without a preacher?'"

Shen-si.

HAN-CH'ENG.—"We are very much encouraged in the work here, although the enemy tries to hinder in every way he can. Please pray for three who have recently been baptized, that they may grow in grace and be used of God in witnessing for Him. They seem to be really in earnest. Several other enquirers are very bright. We are most kindly received by the people whenever we go out visiting, and homes are open to us both in the city and the country. We have begun a Wednesday meeting in the homes of different Christians and enquirers, and many heathen attend."—Miss Sigrid Bengtson.

Cheh-kiang.

SIN-CH'ANG. — "The work here is many-sided. We have the city church and three out-stations. In addition to the regular services, there is the country evangelizing and colportage work. A boys' school and one for girls require attention, so you can understand how full one's hands can be. At present the work bristles with difficulties, some internal and others external. In addition to the "care of the churches" common to all foreign work, there are peculiar local trials here, resulting from the crisis of 1900 when the foreigners had to withdraw. These do not discourage us, for I always affirm that when the Lord is about to work, the devil is not inactive; and a church in China that is minus any trouble, is likely to be dying, if not dead. Trials are but mountain-tops up which we may ascend and get nearer heaven. They beckon us to pray; and in this ministry the dear friends at home can help us much. "Our sufficiency is of God."—(Rev.) W. J. Doherty.

Shan-si.

YU-WU. — "A most terrific hail-storm was experienced here on Sept. 6th, which has wrought terrible disaster to the crops. Much of the hail that fell on our compound was larger than my fist, which is not small, and it is said that some which fell to the south-west of the village weighed ten pounds. The fields which were heavily laden with half-ripe grain of all kinds, were completely stripped in less than half-an-hour. Our new house and chapel suffered damage to the extent of about 800 tiles, and bricks lying on the ground were broken in two. The storm was a painfully sad sight, such as one never desires to witness again, and one could not but weep and pray for the poor people upon whom the calamity had come. The poor people, who were looking forward to reaping a rich harvest, are almost driven to despair, and rich and poor alike, in very many cases, have cried till their eyes are badly swollen. The Lord seems to be dealing with this people, but especially with the people of this place, for although last year a fairly good harvest was reaped throughout this prefecture, the crops here have been for three seasons destroyed by frost and hail, and now the people are obliged to face the winter with starvation practically staring them in the face.

"Fortunately, however, the disaster covers a comparatively small area, and so those who are better off will be able to purchase grain elsewhere, but most of the people here will not be able to do so. We are thankful that only ten or twelve Christian families reside in the affected district. Having a very small balance of relief money in hand, we have decided to help these sow their wheat for next year, which is not reaped till the fifth month, but they will practically have to be fed till then. I have been much among the distressed people during the last few days, and it is indeed painful to see their sorrow and listen to their cry for help. They are more ready now to listen to the Word preached, and we sincerely trust

the Lord may by this judgment bring many of them to Himself. The coming winter will afford a very unique opportunity for doing good to our enemies, if only the Lord will supply us with the means of relief. We shall be glad of earnest, believing prayer for the people and the work that will be done among them during the coming winter."—*Dugald Lawson.*

Yun-nan.

TA-LI FU. — "We are thankful to report that the friends at this station have been encouraged to hope that prayer is beginning to be answered for this hitherto rather difficult field. During the first part of the quarter, the attendance at the street chapel was very small. Since the middle of August the numbers attending have again increased, and the room has usually been filled by attentive listeners. Among those who attend, there is little or no evidence that there is any sense of sorrow for sin against God, and so not much earnest seeking after the way of salvation, though a few are more attentive than they were at first and attend more regularly. Many afternoons have been spent in the tea shops, talking with those who were willing to enter into conversation, and a number of small books and Gospels have been sold on these occasions. Sometimes the brethren have felt much encouraged by the attention given; at other times they have considered it "pretty up-hill work." Still it is by "preaching" and making known the Gospel that men are to be saved, and we cannot do better for the people than to persevere in telling the "good news" as far as possible to every creature.

"The three men who began the study of the Scriptures early in the year, have regularly attended a class for Bible study twice a week. Lately they have also begun to attend regularly the Sunday morning service. They certainly have been deeply impressed, and their lives seem in many ways influenced by the truths they have heard. As they suffer a good deal of ridicule, and are even cursed by many for their attendance at the Mission House, and as there is no temporal benefit that can accrue to them, we are hopeful that the Lord has really begun a good work in their hearts. They do need to be remembered in prayer, that they may be led to take a bold and decided stand for the Lord Jesus. There are a few others who seem to be quite convinced of the truth of Christianity, but they are not so influenced by the Holy Spirit as to be prepared to bear even ridicule for their faith. Mr. Williams thinks that one man especially (perhaps there are others also) would be glad if he could prove the Gospel to be false, for then he would not have the trouble of mind about it that he has at present.

"The case of one man has been very encouraging to the brethren. This man is not a native of the province, though he has been in the province for some time, and is a regular soldier. He had been frequently attending our meetings for about a month and was at first considered a rather disagreeable fellow, very much given to disputations and questionings, when one evening he seemed quite

sobered, and the next day came to the Mission House, and after some conversation asked for some tracts and a New Testament. From that time he seemed to become an entirely different man. He says he has been born from above and confesses himself a Christian. He is now faithfully studying the Scriptures and invites his companions to come with him to hear the Gospel. They all bear witness that he is a different man, having given up gambling to which he had been much addicted, and spending his time reading the Testament instead. He continually speaks to people about their souls, as he has opportunity, always insisting on the importance of the new birth if men want to go to heaven. He expects to be sent south soon, with other soldiers, to fight the rebels. We are praying that it may please the Lord to let him have further Scripture instruction before he is compelled to leave the city. Will friends especially remember him in prayer?"—(Rev.) John McCarthy.

Monthly Notes.

BIRTHS.

December 24th, at Ottawa, Kan., the wife of Robert Grierson, of a daughter, Ruth.

ARRIVALS.

December 3rd, at Shanghai, Mr. Wm. J. Hanna and Rev. George H. Seville, from America.

January 1st, at Seattle, Dr. G. W. Guinness, per S.S. Iyo Maru, from China.

DEPARTURES.

December 22nd, from Halifax per S. S. Tunisian, Mr. E. C. Smith, for England.

January 13th, from Seattle, Misses *L. A. Batty, J. B. James and M. E. Funk, also *Rev. E. Folke and Miss Bordsen, for China.

*Returning.

Recent Baptisms.

KAN-SUH—			
Ts'in-chau (out-station)	...	2	
SHEN-SI—			
Han-ch'eng	...	3	
HO-NAN—			
Chau-kia-k'eo and out-stations	14		
SI-CH'UEN—			
Ch'ung-k'ing	...	6	
Fu-shuen	...	9	
Wan-hsien	...	5	
KIANG-SI—			
Kwei-k'i and out-stations	...	26	
Shang-ts'ing	...	12	
Ho-keo	...	28	
Yong-sin	...	5	
CHEH-KIANG—			
T'ai-chau (out-stations)	...	40	
T'ai-p'ing	...	21	
Wun-chau	...	8	
P'ing-yang	...	3	
HU-NAN—			
Ch'ang-teh (out-station)	...	1	

183

Total during 1902 ... 645

Editorial Notes.

THOSE who follow our work in sympathy and prayer, will be glad to know in addition to the information given last month, to the effect that special provision had been made for a Mission Home in Philadelphia, that a suitable house has at last been secured. It was intended at first to locate the Mission premises in the heart of the city, near the Mission offices. But a careful survey of the field led to the conclusion that it would be better to locate in one of the suburbs, where the expense of living is not so great, and where the situation would be more healthful, especially in the heat of summer. We have, therefore, secured a house in Germantown, at 266 West Cheltenham Avenue, and this will be considered, at least for a year to come, the Philadelphia Home of the Mission. Here Mr. and Mrs. Howell, who have recently come from England to help in the work, will reside; here those returned missionaries coming to the east of the States will be provided for; and here the candidates of the Mission, coming from eastern parts of the country, will be entertained for their period of testing and training. We trust that this new centre of the Mission may be made, by the favor of God, a place of His presence and glory, and that from this new Mission Home there may go out, as has been the case in connection with the Mission Home at Toronto, a full measure of blessing to the uttermost parts of the earth. We shall be glad to see there any of our friends who may be in the locality and who may find it convenient to call.

We are increasingly convinced that if the work of Missions is to occupy its true place in the lives of God's people, it must be kept more constantly before them. The more they know of the dire need of the unreached millions, and the more they learn of the Gospel triumphs in heathen lands, the more strenuous efforts are they likely to put forth to send to these perishing multitudes the life-giving Word. "To know the facts of modern Missions," says Dr. A. T. Pierson, "is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is 'according to knowledge,' and will not exist without it. A fire may be fanned with wind, but it must be fed with fuel; and facts are fuel of this sacred flame, to be gathered, then kindled by God's Spirit, and then scattered as burning brands to be as live coals elsewhere. In vain shall we look for an absorbing, engrossing passion for the prompt and universal spread of Gospel tidings, for full missionary treasures, or full missionary ranks, unless and until the individual believer is brought face to face with those grand facts which make the march of modern Missions the marvel and miracle of these latter days." If God's people are to be thus brought and kept face to face with the facts of Missions, it must be largely through the faithful presentation of these facts by their pastors. It may be helpful, in this connection, to quote the words of Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, on the responsibility resting upon ministers of Christ. Mr. Stock says: "I have for a great many years been connected with missionary enterprise,

and I am more and more deeply impressed with the thought that there rests upon the ministers of Christ a responsibility which a great majority of them fail to realize. Their influence is exceptionally strong, and if we would have a congregation to believe that it exists for the spread of the Gospel, the minister must lead them to see it. If he does not realize it, the mass of the congregation will not do so. But how few of them do see it! For am I wrong in saying that in too many cases it is everything else first, and Christ's command last? Our ministers seem to forget that the Church of Christ does not exist in order that it may have comfortable places of worship, beautiful services, and splendid singing, but that it may evangelize the world."

Many pastors find real difficulty in maintaining missionary interest in their churches, and realize the utter inadequacy of occasional missionary sermons. These may find helpful suggestions concerning the value of bringing their people into direct touch with missionary work and workers in various sections of the world-field, in the following account of the method pursued by Rev. D. M. Stearns, of Germantown, Pa., as given in the *Kingdom Tidings*: "It is our custom at our Wednesday evening prayer meeting to devote a part of every service to hearing the letters that have come in during the week, and to pray for the missionaries by name, thus keeping in constant touch with them by way of the throne. We read two or three letters, and then have a few brief prayers, two or three more letters and more prayer, reserving the last half hour of the service for Bible study. Occasionally on Sunday, in connection with the announcements, a portion of a letter is read for the benefit of those who do not attend the week-night services; thus, although we have no missionary organization in our little church, the whole thing has a continual missionary tone. *Nothing is worked up by special services or special attempts, but from week to week we keep before us the great and only object for which the Church exists, namely, to know Him and to make Him known.* Letters read at this week's service were from New Zealand, Porto Rico, and India, and we never fail to hear something from, or else pray for, the missionaries of the China Inland Mission. When it is our privilege we always enjoy having with us a live missionary." By thus faithfully reminding his people of the two-fold object for which they should live, "to know Him and to make Him known," and by constantly keeping them informed concerning the missionaries and their work, Pastor Stearns has been privileged during the past fourteen years to pass on \$218,038.82 for the work of God in heathen lands. The total missionary money received and passed on by him during the past year is \$30,037.34. Of this sum his own congregation (numbering 150 to 200) has given \$9,200.64, and his Bible classes, \$9,891.97. In addition to the sympathetic interest, the generous gifts and earnest prayers thus called forth, not a few who are now missionaries have been influenced more or less directly through Pastor Stearns' ministry to give their lives to this great work.

China's Millions

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耶和華以拉



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THINGS FROM THE PROVINCES.

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ILLUSTRATIONS.

DONATIONS.

Mission Offices.

IN THE UNITED STATES
702 Witherspoon Building, Philadelphia, Pa.

IN CANADA
507 Church Street, Toronto, Ontario.

Information for Correspondents.

General Director: REV. J. HUDSON TAYLOR, London, Eng.

Acting General Director: D. E. HOSTE, Shanghai, China.

Director for North America: HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

JAN., 1900.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1	1	14	\$ 1 25	28	\$ 22 15	42	\$ 10 00	26	56
2	1	15	150 00	29	100 00	43 (Bldg. Fd.)	6 30	57	1 00
3	2	16	232 65	30	15 00	44	25 00	27	58
4	3	17 (Bldg. Fd.)	100 00	31	4 87	19—45	5 00	59	3 00
5	4	18	1 50	32	5 00	46	10 00	60	5 00
6	5	19	26 00	33	5 00	47	10 00	61	2 50
7	6	20	1 10	13—34	12 00	48	1 00	62	10 00
8	7	21	2 00	14—35	1 00	49	17 40	29—63	5 00
9	8	22 (Anon)	10 00	36	4 00	50	20 00	64	5 00
10	9	23	1 00	37	165 00	20—51	4 00	30—65	1,000 00
11	10	24	3 00	38	15 00	52	5 00	66	1 00
12	11	25	1 50	39	50 00	23—53	5 00	67 (Bldg. Fd.)	25 00
13	12	26	1 00	15—40 (Bldg. Fd.)	100 00	54	1 00	31—68	15 00
14	13	27	5 00	16—41	80 00	24—55	500 00		

\$2,905 99

FOR SPECIAL PURPOSES:

Date No.	Amount	Date No.	Amount	Date No.	Amount
JAN., 1903.		16— 3.....	\$ 30 00	6.....	\$2 00
5— 1.....	\$ 1 00	17— 4.....	200 00		
12— 2.....	2 50	5.....	50		\$236 00

From Toronto.

FOR GENERAL PURPOSES:

JAN., 1903			Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date	No.	Amount	26.....	\$ 25 00	52.....	\$24 25	78.....	\$ 1 50	104.....	\$ 1 00
3—	1.....	\$ 1 00	27.....	12 50	53.....	25	79.....	4 00	105.....	1 00
	2.....	1 50	10—28.....	100 00	54.....	4 50	80.....	2 00	28—106.....	7 75
	3.....	1 50	29.....	25 00	55.....	2 50	20—81.....	3 25	107.....	3 25
	4.....	50	30.....	25 00	56.....	25 00	82.....	2 00	108.....	4 00
	5.....	10 00	31.....	5 00	57.....	50	83.....	2 00	109.....	1 00
	6.....	10 00	32.....	1 10	58.....	75 00	21—84.....	10 00	110.....	5 00
	7.....	9 50	33.....	1 00	59.....	15 00	85.....	50 00	29—111.....	10 00
	8.....	62 50	34.....	20 00	60.....	50	86.....	1 75	112.....	12 00
	9.....	25 85	35.....	9 50	15—61.....	4 25	87.....	25	113.....	5 50
5—	10.....	5 00	36.....	25	16—62.....	4 00	88.....	1 00	114.....	250 00
	11.....	5 69	37.....	4 50	19—63.....	4 50	89.....	5 00	30—115.....	25 00
	12.....	4 45	38.....	1 00	64.....	21 00	90.....	1 45	116.....	5 00
6—	13.....	1 25	39.....	50	65.....	5 00	91.....	5 00	117.....	4 00
	14.....	8 00	40.....	50 00	66.....	2 00	24—92.....	30 00	118.....	2 00
	15.....	6 25	13—41.....	25 25	67.....	2 00	93.....	3 00	119.....	2 00
7—	16.....	1 00	42.....	39 50	68.....	15 00	94.....	75 00	120.....	4 25
	17.....	5 00	43.....	1 50	69.....	5 00	95.....	10 00	121.....	4 83
	18.....	50 00	44.....	10 00	70.....	5 00	96.....	4 00	122.....	10 00
	19.....	3 50	45.....	1 00	71.....	15 00	26—97.....	18 00	123.....	16 00
	20.....	1 00	46.....	200 00	72.....	5 00	98.....	56 25	124.....	2 00
	21.....	50	47.....	2 00	73.....	4 50	99.....	10 00	125.....	4 77
	22.....	10 00	48.....	5 00	74.....	1 00	100.....	2 00	126.....	20 00
	23.....	25	14—49.....	14 84	75.....	1 00	101.....	2 00	127.....	5 00
8—	24.....	20 00	50.....	2 00	76.....	1 25	102.....	9 50	128.....	5 00
	25.....	5 00	51.....	50 00	77.....	50	103.....	5 00	129.....	10 00

\$1,858 48

FOR SPECIAL PURPOSES:

JAN., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	6	\$ 2 90	12	\$ 2 00	19	\$7 00	23	\$25 00
3—	1..... \$25 00	5—	7..... 170 75	13	10 00	19	2 25	25	10 00
	2..... 10 00	12—	8..... 5 00	15—	14..... 35	20	50 00	26—	26..... 35
	3..... 10 00		9..... 15 00	15	14 81	20—	21..... 5 00	27	5 00
	4..... 1 00		10..... 2 00	16	4 14	22	10 00	28—	28..... 5 00
	5..... 5 00	14 -	11..... 50	17	83	23	5 00	30—	29..... 1 00

FROM PHILADELPHIA—For General Purposes.....

\$2,905 99

\$404 88

For Special Purposes

236 00

\$3,141 99

FROM TORONTO—For General Purposes

\$1,858 48

For Special Purposes..

404 88

2,263 36

Total

\$5,405 35

CHINA'S MILLIONS

The Surrendered Life.

THEN ?

BY MR. JAMES H. McCONKEY, M.A.

"Behold, all things are become new."—2 Corinthians 5 : 17. "Lord, what wilt Thou have me to do?"—Acts 9 : 6.

AFTER the Lord's tender plea for the presentation of our bodies has been heeded : after His master-ship has been acknowledged : after conviction and struggle have given place to decision—what then ?

I. THE FULLNESS OF THE SPIRIT.

"Will there be manifestation of the fullness of the Spirit when we yield our lives to Him? Will we be aware of a great inner change in those lives? Will there be a *conscious* transformation, a *conscious* new estate of Christian experience? To this we answer :—Is the sluggish, stagnant river conscious of the inrushing waters of the sea, as it feels the throb and rush of her cleansing tides? Is the dark, gloomy-old castle conscious of the fresh, sweet air that fills its wind-swept chambers, as they are flung wide open to it? Are the sightless eyes, that have been veiled for years in hopeless darkness, conscious of the bright light of day, when it first breaks upon their enraptured vision? So, assuredly, is there a conscious manifestation to the soul that has given itself, for all time and all things, to God. There must be, there will be a change; a realization of His presence to a degree never known before; a consciousness that the greatest crisis in the spiritual life has been passed. Nor does it matter whether such manifestation of His fullness bursts upon us like the sudden out-flashing of the sun from behind dark clouds, or steals upon us like the slow-increasing glow of the morning twilight, gradual, but sure. Enough for us to know that such manifestation does come; that He does reveal Himself in fullness, power, and blessing never known before. His beseeching us to present our bodies to Him was not idle entreaty; our yielding to Him was not vain experiment. He fulfils His promise, "I *will* manifest myself, as I do not unto the world." Henceforth there is height and depth, peace and power, joy and blessing, communion and service, prayer and praise, such as the past has never possessed. To that soul who gives himself wholly to God, life is transformed beyond his fondest hopes; the blessings of the Abundant Life become richer and fuller as the days go by; God does exceeding abundantly above all he can ask or think. He is "strengthened with might by His Spirit in the inner man;" "filled with all the fullness of God;" made to "abound more and more;" and out of this abundance overflow ministry, testimony, and blessing to those about Him." ("The Three-fold Secret of the Holy Spirit," pp. 70, 71.)

Not that surrender is a meritorious act that wins the fullness of the Spirit, but simply the act needed to give the Spirit a chance to fill us. God does not flood our being with great tides of spiritual life, all independent of our own free will. He does not lay hold of men and women and carry them to the mountain tops of Christian life and blessing regardless of all choice and volition of their own. On the contrary the Spirit's method seems to be first, conviction of God's fullness and the soul's need; then a step of obedience or faith which will give a waiting, willing God the desired chance to fulfil that need; and then life and blessing to him who obeys God in taking that step. The revelation and conviction of truth; the obedience of faith consequent upon that revelation; and the blessing consequent upon that obedience is thus, perhaps, the invariable order of the Spirit's working in the soul. It is in this divine order that surrender takes its true place, and that Paul cries, "Yield yourselves to God." Surrender is not bribing or buying the grace of God, it is simply giving it opportunity to work. Surrender does not build the reservoir of God's abundant life, but it does open the channels through which that life may be "shed abroad in our hearts by the Holy Ghost which is given unto us." Christ declares that out of our inmost being shall flow rivers of water. This spake He of the Spirit in them who had faith in Him. But surrender to God is one of the highest forms of faith. For, following the reception of the Spirit by faith, it is one of the highest forms of faith to so implicitly trust God as to give the whole life into His keeping to do and submit to His will. Wherefore we may always expect to find the fuller life of the Spirit linked with that complete yielding to God which has been the theme of our study in these pages. For God never fails to respond with divine love to every act of faith in His children, and the faith which received the Spirit at conversion cannot fail to know the blessed fullness of that same Spirit when it yields itself wholly to Him who has been received.

II. LIGHT.

The Word says of Christ, "In Him was life, and the life was the *light* of men" (John 1:4). Christ, too, says of Himself, "He that followeth me . . . shall have the *light* of life" (John 8:12). This striking phrase "the light of life" suggests another sequence of surrender in the light which floods the soul from the presence of the abundant life of the Spirit.—The beams of the pale moon as she voyages across the

mid-night heavens, fall cold and lifeless upon the recipient earth beneath. But the light of the sun, falling upon that same earth, warms and quickens into life and growth every plant its genial rays touch. It is not only light but is the light of life, a peculiar kind of light, a light which emanates from a life-giving body, and which quickens, and thrills, and begets life in its illumining as no other light can or does. Of this peculiar kind is the light which is shed abroad in the heart of a yielded child of God. It differs from mere knowledge. It is more than the cold, clear, light which enters through the inlet of the intellect. It is the light of life; the light which radiates from the Spirit of Life within him. No other light illuminates and reveals as this does. The surrendered man *sees* things as never before. To him the Word of God becomes a new book.

It thrills; it quickens; it convicts of failure and of un-Christlikeness; it searches and lays bare the innermost depths of the soul; it discloses the holiness of God; it stimulates growth; it begets new aspirations; it stirs to zeal and service before unknown. Nor need he marvel at this. For this book is simply the book of the Spirit of Life, who floods its pages with the light of life, in him who has come to know His abundance of life. And not only from the Word of God, but also in the providences of God, and the inward monitions of the Spirit of God, does this new light break in upon his soul. Under it he now begins to understand the secret of guidance. The past lights up anew. Events apparently disconnected are seen to have been links in the chain of God's guidance. Impressions noted, but not understood, are perceived to have been the movings and leadings of God's Spirit within. The will of God is now seen in the chastenings and testings of life, as well as in its joys and blessings, and the indescribable experience of seeing God at work in and through his life is sure proof that the light of life is illumining his inner man with its clear shining.

III. PURIFICATION.

This, too, is an important phase of the afterward of surrender. When we yield ourselves unto God as a living sacrifice while holy and acceptable in our *standing* in Christ, we are far from holy in our *state*. Yet it is only in proportion to our holiness of life and walk in Him that God can work His will in and through us as His instruments. What we are, becomes the measure of what we can do, or rather of what God can do through us. We must be Christlike in inner life if we would be Christlike in outward deed. A holy God needs a holy instrument through which to live His holy life. All that is of self within us hinders the manifestation of the Christ within us. Therefore we may expect that the God who wants a holy instrument for service will, as soon as it is yielded to Him set His hand to its purification. "Whom the Lord loveth He chasteneth;" He "child-traineth," as the word signifies. Once yielded to Him He lays His hand upon us, not in law, but in grace: not in punishment but in purification: not with the wrath of a judge, but the love of a Father. So well pleased is He with His first-born Son that He would, by chastening, conform us all unto the image of that Son. Wherefore it is with the tender love of a Father, solicitous that His

child might attain unto His highest purpose of Christ-likeness that there comes upon us that child-training which is the explanation of the furnace, the crucible, and the refining pot. And we ourselves may either greatly aid, or sadly hinder His work in this regard. With our wills pliant and submissive to Him at all points very quickly will He carry on his blessed work within us. But with those wills stubborn and discordant equally slow and unsatisfactory will be the process. "Sanctify them through the Truth, Thy Word is Truth," prayed the Master. And it is even thus that the Father child-trains. The Spirit of Truth reveals the barrenness, poverty, and deformity of the self-life, and the richness, fullness, and loveliness of the Christ-life within us. With such revelation of the Truth the Spirit seeks the assent of our will to putting off the one, and putting on the other. And just as we yield our assent will He be able to work into our state, our walk, that sanctification which, in our standing, is already complete in Christ Jesus.

IV. SEPARATION.

"The same light that shows us sin will show the way out of it," says Andrew Murray. So, too, the same Spirit who reveals sin will lead to detachment from it, and from the things which foster it. Thus it is that the surrendered child of God soon finds himself walking the pathway of separation. Things which were doubtful before are now seen to be sinful. Many aforetime pleasures are relinquished because they no longer bring enjoyment but condemnation. Hosts of so-called innocent gratifications are clearly seen to be wasteful ones in him who is here now "not to do his own will but the will of Him that sent him." The deep change in the inner motive of life—"ye are not your own"—soon works out its consequent changed view of what he dare do with the time, talents, and possessions which are in the stewardship of the man who now belongs to another. He disjoins himself from former favorite pursuits or indulgences because he sees them in an entirely new light, wondering meantime why he did not always, or why others do not now see them thus. And, handfast with separation from things comes isolation from men. Difference in desires raises barriers, as surely as accord therein begets fellowship. How far friendships hinge upon community of interest is only seen when the latter vanishes. The truly consecrated man or woman is the last in the world to cherish a "holier-than-thou" spirit that might repel men: longs to be closer to the heart and life of all men than ever before: is filled with love beyond all previous experience. Yet companionships change; friends seem to be drifting away; a conscious loneliness begins to steal into the heart. Part of the price of a persistent determination to climb the highest mountain peaks of separation and fellowship with God is to lose the comradeship of those who will not climb there with you. It seems a high price to pay but, necessary to win the prize, it is worth the paying. Better a thousand-fold the loneliness of separation from the world than that of separation from God. Better the loneliness of Enoch than the companionship of Lot. There is much of danger that our false conception of "all things to all men," may make us to be nothing to any man. Isolation is insulation. But insulation is power, in the spiritual as well as the

electrical sphere. The hearts that need help and light seek it not among those who walk on the level with them, but from those who walk on the heights with God. If loneliness comes into the consecrated life because of its close and conscientious walk with God then welcome such loneliness, for it only brings a closer fellowship with that Lonely One who was the greatest helper a needy, sorrowing world has ever known, even though He walked in utter separation from it.

V. SUFFERING.

With purification and separation is linked suffering. There will be more or less of it in every yielded life. While the new man dwells in heavenly places, the old man has been put, and is to be kept, in the place of crucifixion. Thus the consecrated life has a dual aspect. It is related to the risen Christ on the one hand, to the crucified Christ on the other. Hence our experience is two-fold in its character. In our steady progress toward the consummation of our earthly Christian experience, that of abiding in Christ, God finds it needful to deal with us in relation to the self within, as well as the Christ within: from the standpoint of crucifixion, as well as that of resurrection. We bear His cross as well as His yoke. We experience the suffering of the former, as well as the easiness of the latter. His yoke of obedience is easy when Self is on the cross. But Self must and does first suffer in the crucifixion. In times of such suffering, when we find that God is dealing with us on the crucifixion side, let us patiently endure, for it is sure to be followed by a greater revelation of the power of His resurrection life within us. Let us ever remember that we bear about within us the old man, hanging in his appointed place—the cross, and that the place of death for him must forsooth be a place of suffering for us. How much of this we need, God alone knows and appoints. As we press nearer to the climax of abiding in the Resurrected One subtler phases of the self-life are revealed, all of which God expects us to submit to the cross. Of this fact we may be assured, that as we “always bear about in our body the deadness (dying) of the Lord Jesus,” the life of the Lord Jesus will also be manifested in our mortal body (2 Cor. 4: 10.)

VI. SERVICE.

God is sure to lead into service the life which is yielded to Him. Such servanthip is our lofty privilege here. When we yield we yield ourselves servants to obey Him, and henceforth “His servants we are.” To become a servant and find no service would be strange indeed. Therefore if we patiently wait He will surely bring us into our appointed life work. For we are members of His body and He desires to work through us His will and purposes for a lost world. It may not be the active service we have planned. He may design for us a ministry of prayer, of patience, even of suffering for His name. But the highest form of service is to be in His will whatever that may be for us. If time does not, eternity assuredly will reveal that in so doing we have supremely glorified God. The consecrated child of God may therefore trustfully wait upon God for the revelation of and guidance into his life work. In quietness and confidence shall be his strength, nor shall he be put to

shame. The ministry which God has chosen for him in Christ from all eternity may burst upon him like the lightning flash. Or it may come to him step by step, in the steady, almost unnoted broadening of some humble ministry until his life-work is before him. By the joy he finds in such ministry, his adaptation to it, its constant presence in his thought and plan, God's seal of success upon it, and his own growing consciousness that God has called him to it, the Spirit will cause him to assuredly gather that this is his place of service. Happy is he who when he hears the voice behind him saying “this is the way, walk ye in it,” takes up His yoke with joy and gladness to walk with Him until he too can say, “I have finished the work Thou hast given me to do.” Out of God's will he is like an ocean derelict, adrift without pilot, port, or purpose. But once yielded to God, and finding his appointed place, he is like the ruler of a well-laden merchant ship, voyaging with compass, steady wind, and well-marked chart to a definite haven where some glad day his Master's voice shall rejoice his eager heart with, “Well done . . . thou hast been faithful . . . I will make thee ruler over many things.”

All this I may expect of God after surrender. But now that I am His yielded servant, what may God justly expect of me?

I. THE DAILY WALK OF FAITH.

I am to cease from self-dependence, and am henceforth to live a life of constant trust in, and dependence upon the indwelling Christ. I have learned that in me alone, that is in my flesh, there is not one atom of spiritual life, and that the sole source of that spiritual life is the Son of God, who dwells within me in the Spirit. Apart from the Christ within me I am a spiritual pauper. The one great axiom of my new life is to be this: **TRUST THE CHRIST WITHIN YOU.** He is my wisdom, my life, my light. He assures me that the Spirit dwelling within me has taken charge of me. The Spirit will guide: the Spirit will teach: the Spirit will purify. He will reveal the Christ: He will fit me for service: He will speak through me: He will work the works of God through me. He will at all times do all things which my life needs for its perfect growth in Christ. In the old life I schemed, and planned, and fretted concerning my daily round of duty and service. In the new life I am to leave all to Him. In the old life I constantly trusted my strength, my judgment, my wisdom. In the new I am to trust His, and His alone. He is now wholly in charge. The reins are in His grasp. He is the teacher, I am the scholar; He the worker, I only the instrument; He the potter, I the clay. The Spirit is therefore now to have possession and control of me in a sense and measure unknown before I renounced proprietorship. I am now to learn the greatest lesson in the school of faith, the lesson of constant distrust of self, and constant looking unto Jesus. I am to be self-dependent in nothing, Christ-dependent in all things. Not only am I justified by faith, but I now also realize that “the just shall LIVE by faith.” Jesus Christ says, “**I AM THE LIFE.**” Therefore I *am* to be constantly looking to Him; I *am* to be continually drawing upon Him. I *am* to be ever living by faith in Him. The justified man says, “I trusted, and received Thee

as life ;" the surrendered man, "I am trusting, and constantly drawing upon Thy life." His present tense life is to be met by my present tense faith. The correlative of His "I am the Life" is my "Lord, I am living by faith in Thee." The very life which floods heaven is dependent life, "a river of water of life proceeding out of the throne of God and of the Lamb." Rev. 22 : 1. If the Son of God lived thus, and the redeemed in heaven shall live thus, how much more should I, His weak, earthly child, so live. It will take line upon line and precept upon precept, with many failures and blunders on my part, ere my patient Guide will be able to inculcate this lesson of constantly distrusting the flesh within me, and constantly trusting the Christ within me. Yet He is never weary of teaching, and by His grace I shall assuredly learn it, and come to know in measure the blessed experience of the man of Tarsus, as he proclaims the great secret : "I AM LIVING BY FAITH." Gal. 2 : 20.

II. THE DAILY DOING OF GOD'S WILL.

I am to *accept* God's will. That will is now to be the standard for the direction of my life. I am no longer to ask myself what I want to do but what God would have me do. Here God's Word as the revelation of that will is to take a new place in my life. I am to accept that Word as the standard by which I am to live. I am to accept it, however it may clash with my own thought or desire. I am to accept it, however others may differ or dissuade. When that Word says "love your enemies, and pray for them that despitefully use you and persecute you," I am to accept and set myself to do this revealed will of God, however impracticable or absurd the world may deem it. When that Word says "casting all your care upon Him for He careth for you," I am to accept that as His will concerning care, and I am immediately to proceed to put it into practice. When that Word says, "My God shall supply all your need," I am to cease from all anxious care concerning my needs and look to God to supply as I obey. As I study God's Word, truth will flash upon me with which my daily life does not agree. I am not for a moment to question that truth, but am at once to bring my daily life into harmony with it. Thus to accept the will of God, as revealed in the Word of God, and to incarnate it in one's own life and walk, is a most heart-searching process for God's surrendered child. It ministers to rapidity of spiritual growth as naught else can possibly do. It fills him with amazement as he sees how far his life has fallen short of God's will.

I am to *patiently submit* to God's will. To be patient means literally "to stay under." Like the rough diamond under the polisher's tool, I am to stay under God's hand whatever may come upon me. Instead of the exultant spiritual experience I look for may come suffering, tremendous testing, mysterious providences, darkness and uncertainty as to the future. Amid them all I am simply to stay under God's hand. I am to say "Thy will be done," both in good and evil. I am to learn "in *whatsoever* state I am *therewith* to be content." Many are willing to be in God's hand for service, but not under God's hand for purification. They are ready for the field, but not for the furnace or the forge. They are ready to minister, but

not to patiently endure all things which come into their lives as either sent, or permitted, by Him. Yet part of my surrender and submission to God is to submit to *His* choice as to the kind of experience which is to come into my life at and after surrender. He suffered His own Son to come into a place of terrific testing at the hands of the adversary at the very beginning of His ministry. The servant is not greater than his Lord. God knows exactly what is best for me. Therefore, every event which comes into my life after surrender, however inexplicable, and hard to endure, I am to patiently submit to as the very thing which God deems best for my purification, strengthening, and growth in the Christian life. "The present circumstance which presses so hard against you (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. *Trust Him then.* Do not push away the instrument, lest you lose also its work." Consider the unreasonableness of any other attitude. One day I surrender myself to God to live His will instead of my own. The next day comes trial, testing, or suffering. Straightway, perhaps, I grow rebellious and begin to doubt my surrender, my acceptance, yea, even God Himself. That is, not twenty-four hours after I have said, "Lord, not my will, but thine," I break faith with God because something which is "not-my-will" has entered my life. Let me ever remember that my supreme aim as a surrendered servant is to *live* the submission which I have *made*, and that this is exactly what I am doing when I patiently submit to all things which touch my life.

I am to *do* God's will. If by a definite act I offer myself to an employer for service it is mere honesty for me to proceed daily and faithfully to do that which I have yielded myself to do. And what but this is my surrender to God? It is (see Chapter I.) "the voluntary offering of ourselves to God to do His will instead of our own." This is what I yield myself to do. Therefore let me do it. Nothing else would be fair to man. Surely naught else is fair to God. To accept, submit to, and hourly do His will is now to be the one aim and concern of my life. "My meat is to do the will of Him that sent me," said the Son. This, too, is our food as well as His : we grow strong upon it ; we soon become weak and faint without it. Remembering the lofty life-purpose of the first-born Son, "Lo I come to do Thy will," we too as yielded sons are to keep this ever before us as the supreme single purpose of our earthly life, even as it shall be of our eternal life in the ages to come, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Prayer Needed.

Christ actually meant prayer to be the great power with which His Church should do its work, and the neglect of prayer is the great reason the Church has not greater power over the masses in Christian and in heathen countries. Nothing but intense, believing prayer can meet the intense spirit of worldliness, of which complaint is everywhere made. Intercession is the most perfect form of prayer ; it is the prayer Christ ever liveth to pray on His throne. God's giving is inseparably connected with our asking.—*Andrew Murray.*

The Origin and Work of the China Inland Mission.

Address delivered at the C.I.M. Anniversary Meeting, Central Y.M.C.A. Hall, Philadelphia, Pa., January 16th, 1903.

BY MR. G. T. HOWELL.

I HAVE been asked in the few minutes that I have to speak to you to say something about the origin and work of the China Inland Mission. Doubtless, a good many friends are gathered here this afternoon to whom this work is new; and, while we rejoice that there are many present who are familiar with it, we thought it well to occupy just a few minutes in speaking to those who are not in that happy position.

It is obviously impossible for me to go back and tell you in any detail of the steps whereby God led the honored founder of this Mission to commence the work. Those of you who desire to know something of those steps, and of God's wonderful dealings with the Rev. J. Hudson Taylor in those early days, some thirty-six to forty years ago, when founding this work, can do so by means of the literature on sale here at this meeting; or, if you do not desire to purchase, there are some pamphlets which you can have free, as you retire. These contain, in a few words, the story of the China Inland Mission, making mention of the early days of the founder, telling how God was evidently preparing him for the work, and also giving the principles adopted by him in inaugurating the Mission.

THE NEED FOR THE C.I.M.

There is a good deal of misapprehension concerning the need for this Mission, and we are sometimes asked: Where was the necessity for a new agency since all the large denominations have their own particular Society? At the time of the formation of the China Inland Mission, thirty-six years ago, there were only ninety-one missionaries working in China, and all these were located upon the coast line of the six maritime provinces, except one station at Hankow, in the central province of Hu-peh. Nothing at all was being done for the two hundred millions of Chinese in the eleven interior provinces. God laid these millions of souls upon the heart of Mr. Taylor, until the burden became so great that he had to dedicate himself to this new work to which the Master was calling him. The existing Societies were approached, but without result. So it came about that the China Inland Mission was formed, and formed along certain well defined lines.

In answer to prayer two workers for each of the eleven unreached provinces were given, and not only the workers, but the means necessary for sending them to China. This was without any solicitation for funds from man, or any appeal to men at all. From the commencement prayer was the foundation of the work, and ever since prayer has been its strength. Without asking anything of man, but rather by looking to God Himself, and appealing constantly to Him for supplies of men and means, all the needs of this work have been met. Through all these years God has graciously and wonderfully honored the faith of His servants.

MARVELLOUS GROWTH.

Seventeen workers went out in May 1866, forming the first party, and several workers already on the field were incorporated into the newly formed organization. To-day,—I know this will be news to some of you, for since I have been in this country, I have found that the Christian people of America do not realize that the China Inland Mission has laboring in China in its ranks a far larger number of missionaries than any other Society—to-day, that little band has come to be an army eight hundred strong. All told, there are over forty Protestant Missionary Societies at work in China, and these have something like two thousand seven hundred missionaries (including wives). Of this number about eight hundred, that is nearly one-third of the total, are members or asso-

ciates of the China Inland Mission. In answer to the prayers of God's servants these workers have been given. Little did Mr. Taylor imagine, when he was first led to ask God for two missionaries for each of the unopened provinces in China, whereunto this would grow, and how greatly God would own and bless this venture of faith.

There is not time to tell how these workers have gone into the very heart of China, opening up work and proclaiming the Gospel story to the remotest borders of its interior provinces; nor to speak of the goodly number of converts that have been gathered into the fold of Christ, the thirteen thousand believers who have been baptized in connection with the China Inland Mission since the commencement of its work.



Photo by]

[Mr. Robert Powell.

LONG FINGER-NAILS.

[This old gentleman is over 80 years of age. Two of his finger-nails are 3 feet 2 inches long, and another is about a foot long. He has them encased in bamboo for protection. They have been growing for over 60 years. As a young man he was very fond of fighting. To rid himself of this habit he allowed his nails to grow, and became so fond of them that he ceased fighting altogether. His wife's nails were 18 inches long. Presumably, husband and wife never quarrelled! The old gentleman is hale and hearty, and can walk 33 miles a day.]

There are two other characteristics of this Mission that we should notice, in which it differs somewhat from the other societies; namely, that we are international and pan-denominational. We have workers not only from America, Canada, and the United Kingdom of Great Britain and Ireland, but also from most of the countries of Europe: Germany, Sweden, Norway, Denmark, Finland, and Switzerland, as well as from Australia and New Zealand. We have found that strangers to our work are not so much surprised at this feature of it as they are at the fact that it is pan-denominational. Well, we have found it to be true that "there is no time to quarrel when you're pushing up a hill," and in China the hill is long and steep. There is no time for accentuating differences and weakening our powers by disputing over minor points of division as is so often done in the home lands. God has brought us together in this holy and happy association of workers from all the leading evangelical denominations, united for the one purpose of proclaiming His Gospel in that dark and needy land. Of course there is a wise distribution of the workers in the field and there is ample room and scope for every worker, no matter to what section of the one Church he may belong.

THE VASTNESS OF THE NEED.

I said, just now, that there are altogether about two thousand seven hundred missionaries, male and female, at work in China; but this is a very small number when you remember the vastness of the need. Perhaps a little illustration will emphasize this better than giving figures. My sphere of work in China was in a part that is supposed to be well provided for in the matter of workers—the province of Gan-hwuy—not very far in the interior, but adjoining the coast province of Kiang-su, and divided into two parts, north and south, by the great Yang-tse River. I labored for some years in the southern part of this province. In comparison with the more distant provinces, we *were* well provided with workers in that district; but yet, from the large walled city where our centre and mission station was located—a city of perhaps thirty thousand inhabitants—you could go fifty miles in any direction, and one hundred miles south, before reaching ground that other workers were occupying, or before

coming in contact with your nearest fellow-worker. There were six large walled cities within this area, any one of which might have sufficed to engage our time and strength for the rest of our lives, if this could have been. In addition to the walled cities there were many towns, large and small, besides a great number of villages. Yet there were only two or three of us to compass the work and get round as best we could with the Gospel message to the hundreds of thousands of people residing within this area. If this, then, is the condition of things in a part of China well provided with workers, it must be evident that there is still a great need of more laborers being thrust into the harvest field, and that there is still "very much land to be possessed."

THE CHARACTER OF THE CHINESE.

Since the events of 1900 some have the idea that the Chinese are a nation of cut-throats and murderers. As one who has lived among them for some years, travelled about among them, and received their hospitality, let me assure you that this is by no means the case. I can see no more reason for judging the Chinese people as a whole by the events of 1900, than I can for the judging the American people by the worst elements of the population in the large cities of this country. I want to say that personally I received nothing but kindness, friendliness, and a goodly share of hospitality from the Chinese during the years I was living amongst them. I remember having been attacked once in China, the one and only occasion about which I have to complain. But, strangely enough, on that occasion my assailant was a drunken sailor of my own nationality who mistook me for a Chinese! In view of so much misunderstanding about the people amongst whom we are laboring and for whom we desire your interest and prayers, it seems fair to mention this and to say, what I feel sure my fellow missionaries here will endorse, namely, that the Chinese are the most peaceably disposed, peace-loving, industrious, and patient people in all the world.

May God lay the needs of China upon the hearts of all here, and lead you out in earnest, believing prayer for these lost and perishing millions for whom Christ died.

Experiences in the Work in Ho-nan.

ADDRESS BY DR. G. W. GUINNESS.

AS we were about to start for China in the year 1897, Mr. Hudson Taylor grasped my hand at the farewell meeting and said, "I congratulate you on your going to China. You may meet many temptations, but God will be with you through all the testings and trials, and above all, you will learn more and more of Him." This contrasted greatly with what an army doctor, who had been out in China, had said to me a few days previously: "You are going to China! and you expect to convert the Chinese? They *cannot* be converted." On arriving in China I soon found that what dear Mr. Taylor had said was all too true. There were testings and trials: but oh, the preciousness of Christ!

At Shanghai we had the privilege of staying in the Mission Home, and I was greatly impressed with the business and work carried on there by the missionaries. From Shanghai we went up the Yang-tse River to the Training Home at Gan-king and spent a brief time there; and then we had a month's journey before we reached the province of Ho-nan. It was in Ho-nan that we really became acquainted with the Chinese, and our hearts went right out to them. We loved them from the first. As we were approaching a certain city, a group of about twenty boys came out to welcome us, and when we arrived at the station we met a dear servant of God, an old man, a scholar, who taught me many a lesson. We stood once at

the gate, and here he preached the Gospel. Looking over his audience he said, "There is an essence, a flavor, a quality about the love of God that I cannot explain to you: let it find entrance into your heart." He was living closer to Jesus Christ than perhaps many of us. It was wonderful how God was filling his life. A few days later we saw him in tears. Approaching him, I said, "What is the matter; have you had some trouble?" He replied, "Oh, so-and-so has grieved God; he has done something that has displeased God." This dear Christian stood with tears in his eyes, sore at heart, because he knew that God was grieved; what a lesson to us!

CANDIDATES FOR BAPTISM.

My duties called me later across the province, some seven days' journey to another station. It was a great privilege one day to attend there the service in the little chapel. A number came forward as candidates for Church fellowship. They had been carefully watched for a whole year, and that day thirty-four men who desired baptism came before the Church to answer any questions put to them. This was just one week before the terrible riots of 1900. As I looked over those faces I saw many intelligent men. They were all filled with joy because they were going to be baptized and enter the Church. A week later we said farewell. I told them to keep close to Jesus, and to have no fear, for "They that be with us are more than they that be with them," and that God was able to keep His own.

A MARVELLOUS ESCAPE.

The following morning at 6.30 the riot commenced. Never shall I forget the sight of that angry mob coming out with clubs, crow-bars, etc. I was staying with Mr. and Mrs. Conway and their little child. We had no means of escape, as the gates of the city were closed, so we climbed over the wall of our back court-yard into the house of our next door neighbor. "All things work together for good." About a year previously we had been the means of helping Mr. Li, and of saving his "face"—a very important matter, as far as he was concerned—and now he was glad to show us any kindness. "I cannot do much," he said, "but you may pass up this ladder." We went up into the loft, one by one. The room was low. We knew if we were to stand in the middle we should be seen, so we got as close to the wall as we could, and listened as our house was being smashed to pieces. Many of the men came into our back court-yard. Finally they came into the very house where we were hiding, and even into the room beneath us. There was just a ladder between them and us, and an open trap-door. We could hear every word, and you can imagine our feelings as they said that they had destroyed everything, and that now they were looking for

the "foreign devils." Mr. Li said to the men who were standing below, "You cannot go upstairs; there will be no use in doing so. Now you must be going." They replied, "Let us go up the ladder, we want to find them. We won't hurt you."

They kept this up until eight o'clock that night. Party after party came, all thirsting for our blood, and all desirous to get up that ladder. But God answered prayer and kept them down. We had had no food all day. There we were, with that little child, just one month old; and God kept it from crying all through that hot July day—had it cried, our whereabouts would have been discovered.

That night Mr. Li came up and said: "I cannot have you here any longer; you must escape to-night. A man will be here before long: follow him, and he will guide you out of the city." In the middle of the conversation some soldiers came, seeking for us. We heard them mutter something, and then one of the soldiers came up to the loft where we were. I felt the trap-door push up. The soldier said, "There are none but women up here." So he dropped the trap-door and left. Three times they came in their search, and three times they left. God kept us that night.

DAYS OF UNCERTAINTY.

Five days we were held in this uncertainty, never knowing when our last moment would come; and all that time God kept that little child from revealing our whereabouts. On the seventh night an official came to the house and said: "I hope to get you out before the day's dawn; there are a number of soldiers all about, so don't make any noise, for they will kill you if they see you." We knew not how we were to get out, but we knew God could open the way. The soldiers were sleeping all around, and God kept that little child from crying.

We finally passed out with care, and crossed the road. Here we waited forty minutes. We knew there was no hope of our returning, and that we should surely be discovered there; but presently the cart came, and we were drawn to the gates of the city. These were opened to us and we passed out, and then we went eight miles down to the river. Here we got into a little boat, and went into the cabin. The only ventilation we had was from a window about one foot square, and we were obliged to keep this closed most of the time lest we should be seen. It was the hottest time of the year, and we were thirteen days in that little room. But God kept us, and not once were we discovered. After thirteen days we were brought to Hankow, where we were safe. "If it had not been the Lord who was on our side . . . then they had swallowed us up quick, when their wrath was kindled against us." But He brought us out and we escaped.

Some time later, when I returned to Ho-nan, on arriving at my old station, that little child was running about,



MISS BARBARA REID, BROOKLYN, N. Y.
(Sailed from Genoa, Italy, Jan. 7th, 1903).

and she, too, was working for God. It was blessed to see her going into the guest-hall, saluting the people and winning their hearts. Later, we went to greet a certain Christian through whose ministry, largely, we had been saved. That dear man, when asked how he had fared during our absence, told me that his persecutors came to his house and destroyed all he had; that they tied him up by his thumbs and beat him; that when they asked him if he would still trust in Jesus, he answered "Yes," and that they then beat him again, leaving him to hang there for hours, until someone cut him down. I learned that he suffered this way many times, but that he remained true to Jesus Christ. "Was it worth while?" I asked him. "Oh yes," he said, "and I would go through it all again."

THE OPENING OF K'AI-FENG.

Afterwards we passed on up to the northern part of the province, to K'ai-feng Fu, a city which had been closed to

us for many years. By the blessing of God it had recently been opened, and, after some difficulty, Mr. Powell had got a house. Here we began medical work. As soon as we started, patients came in such numbers that we could hardly care for them. The room was 8 ft. x 10 ft., with an earthen floor. We had shelves to put the medicine on, but we had to treat the patients in the open air. We did the best we could, and it was wonderful to see the result. We had conversions within a few months as a direct result of that good work. We hope by and by to secure a site outside the city and to build a hospital. That city is a most important one to us, and if through the medical work we are enabled by God's blessing to break down the opposition to the foreigner, we shall be able also to get into other cities. I believe the work will be honored of God, for he is winning the hearts of these dear people. To sum up, my experience is this: the faithfulness of our faithful God. Everywhere and under all circumstances He never fails.

"Helping Together by Prayer."

ADDRESS BY DR. F. HOWARD TAYLOR.

EXCELLENT MATERIAL.

I WANT to say to you on behalf of Mrs. Taylor and myself, and on behalf of dear Mr. Frost and others of our leaders here in North America, that we are glad to meet you all this afternoon. We were considering together a few days ago whether this meeting should be held here, or in a very much smaller room, and we did not know what to do. So we just asked the Lord to guide, with the result that it was arranged for in this large building. Well, we are very thankful indeed to see the lower part of this room so completely filled, and the gallery also so largely filled. We do so thank God for it, and for the sympathy of God's people with the China Inland Mission.

This is a sad meeting for us, dear friends. At last we are going away, and we are very sorry to go. And yet we are very happy to go. We are sorry to leave because we have received great kindnesses from you here in the United States, and in Canada also, for which we shall always thank God. These two years of our lives will always remain with us as among the sweetest, the happiest, and the most blessed times we have known. But, sad as we are that this time of service is coming to an end, we are profoundly thankful that we are going to China, and we look forward to our service there with great thanksgiving.

I have been thinking of the words of Paul which I read in my morning lesson. After his first great missionary journey, Paul remained for a time in Antioch with the brethren, talking with them of the work in the foreign field, in which he had been engaged, and of other things which concerned the Lord; and then he turned to his companion and said, "Let us go and visit the brethren in every city where we have proclaimed the Word of the Lord, and see how they fare." We don't know just where we shall be located when we return to China in the fall of this year. If we have our choice it will be in Ho-nan, where we were before. But wherever we shall be we hope that we may be permitted to go back to the old field and see the brethren there and find out how it fares with them.

Something has been said already about what fine people the Chinese are, so I shall not attempt to tell you about this. Some who are here this afternoon will go out themselves some day as heralds of the Lord Jesus Christ, and they will find out that it is all true. The Chinese are a noble people; they are excellent material to make Christians out of. At one of the stations where we were located before we returned from China, serious trouble came, and Mr. and Mrs. Ford had to leave hurriedly one morning. But they did not do so without having prayer with some of the native Christians, and so they commended them to the grace of God. After they had left, the whole city was in a turmoil. The foreigners had escaped their hands, for the leading citizens had kept their promise, made several years before, that they would see that no harm came to us or to our property in the future; but the native Christians were face to face with the greatest peril. When the Lord's day came they could not get to the chapel for services; but they met in the home of one of the native Christians, though the people were gathered against them, threatening their lives. There they opened the precious Word, and read together, exhorting one another, and thanking God, that in the midst of such times they were still found with faith in the Lord Jesus Christ. After they had read the Word, they bowed together in prayer. Then they were no longer afraid, so they arose from their knees and opened their hymn-books and began to sing the praises of God with loud voices, although to do so was to announce to the people round about that they were met there for Christian worship. When we go back to China, we shall see many of those dear Christians. It may be that one dear to us, who backslid at that time, may again be won to the Lord. Won't you pray that it may be so? And will you not pray for us? We need your prayers. We do not know where we shall be sent, and we do not greatly care; but we shall be sharing in setting up the Kingdom

of God in China. Will you not take part with us in this blessed work?

THE PRIMARY NEED.

It has been my privilege during the past few months to write a story of the China Inland Mission,* which is now in the publisher's hands. In going over the work of the Mission, from the beginning of its history, and reviewing the lives of many of God's servants in China, there remains with me, as a result, one great lesson which I want to mention to you. I am convinced, dear friends, that while our work needs reinforcing, while we need more missionaries, and while the work needs more funds to carry it on, all these needs are secondary. There is one primary need, and that is prayer. This work, dear brothers and sisters, is not merely that of impressing upon the Chinese the intellectual superiority of the faith that we profess; it is not merely showing that the morality of Christianity is higher than the morality of Confucianism and Buddhism, or any other of these faiths. We go out to fight against

the forces of evil, against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you, dear friends, who will make us strong. If we are to have the victory, it must be you who will give us the victory. When Moses was on the mount, and the Children of Israel were down in the valley fighting against the Amalekites, as long as Moses' hands were raised to God, victory was with God's people. Just so is it with us missionaries. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours. It may be that we are going to our death, or it may be that we will be spared to tell others of the life beyond—it matters little; victory, assured victory, and progress for the Kingdom of God in China will come through your earnestness in prayer and our service. God grant that we may be linked together; and that though we go, we may not be forgotten, but may be held up constantly before the Lord.

What Jesus is Expecting.

ADDRESS BY MRS. F. HOWARD TAYLOR.

OUR hearts are so full this afternoon that we find it difficult to speak, and fain would I close the meeting now with prayer. If there is a message on my heart, the last message I will have the privilege of giving in this country before leaving it—may I say how much we love you? You have been so good to us. We cannot help remembering here this afternoon, the time—about two years ago—when we first came through this great city. We felt like strangers here, and we said to one another, "We know so-and-so," and "we know so-and-so." There were just three people in this city whom we knew—only three. But now, as we look around on your faces we see many whom we dearly love; and as we think of the sweet fellowship we have had, it is very hard to speak and feel that it is the last time. Beloved friends, though we are going back to the work we love so much, will you support these friends who are to remain with you? Go around sometimes to the office in the Witherspoon Building, where Mr. Frost and Mr. Howell are, and say: "We have called to have a few words of prayer; is there anything in which we can help you? Tell us some news of the work." Go around and see them; and then take the little paper, CHINA'S MILLIONS, which will contain letters from us from time to time, and thus we will keep in touch. We shall not be able to write directly to many here; but our hearts will come to you in loving remembrance, and we know we shall have your prayers.

Now just a few minutes for a message. The subject laid on my heart for my own life, and possibly for many of you—the message the Lord has given to me this new year—is a part of the 10th chapter of Hebrews: He whom we love, "after He had offered one sacrifice for sins,"—not for our sins only, but also for the sins of the whole world—"after He had offered one sacrifice for sins

for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His foot-stool."

Jesus expecting—expecting, we may say, the fulfillment of this great purpose from God, who had promised to give Him the heathen for His inheritance, and the uttermost parts of the earth for His possession. Yes, truly, if this world is to be made His, and the Kingdom is to be brought in at last, it must be from God. And Jesus is expecting it! Beloved friends, Jesus is expecting the coming of the Kingdom, the fulfillment of His heart's desire; and He is expecting also our love, and gifts, and prayers. Jesus—expecting until the world for which He died is brought back to Him! Oh, how much one might say about it!

EXPECTING FRUIT.

To expect is to look for something, is it not?—to look to receive something from the person from whom you expect it. When Jesus passed on that day down to Jerusalem for the last time, He saw in the distance a fig tree covered with leaves, and being an hungered, He looked up, expecting to find fruit thereon—expecting something from that tree. And Jesus is expecting from our lives some fruit—something that we alone can give Him. And the message that comes to me is just this, beloved friends: is He satisfied with us, or is He sometimes disappointed in His expectation? What must He expect from us? Oh, that we might see Jesus here to-day, waiting, and looking down with such eager love and longing into your life and my life; looking out on all this wide, dark world, longing for the time to come when He "shall see of the travail of His soul and be satisfied." He sees it all. He sees us in our happy homes, here in Philadelphia; He sees our wealth, our enlightenment, the faith we possess. He sees us here with all our surroundings, and the privileges we have. And He sees also the dark back-ground of it all. He sees China with all her need. There is not a heart anywhere

* "These Forty Years," a new story of the China Inland Mission, in one volume, by F. Howard Taylor, M.D. Fully illustrated. Large colored map. Post free, \$1.00, from the offices of the Mission.

that breaks, but He knows all about it. Not one light that goes out in the dark but His heart suffers—the Man of Sorrows. And seeing all things, oh, how much He must be expecting from our lives—yours and mine! For I am sure He does expect that we shall take the burden of the darkness and sin of the world more than ever upon our hearts, that we shall share this suffering that is His. And do we care very much? Does all this move us? How do crowds of people affect us—the crowds of people from foreign lands, who inhabit the degraded portions of our own cities? Here in Philadelphia there are thousands and thousands of people who know very little about Christ. How does this affect us? How does it affect us to know about the distant countries in the darkness of heathenism? While we have been sitting in this meeting more people than are in this hall have died, out in China, and have passed into a Christless eternity. Oh, friends! how does it affect us? Does it move us? Will you go home to-night after this meeting and weep bitter tears before God—not because of your personal sorrow, bereavement, or trouble, but because of these souls dying in darkness? Do we care? Oh, I am certain He is expecting more sympathy from us in all this that means so much to His heart!

Let me tell you briefly what I mean, by an illustration. Out in China, not long ago, we were travelling through the southern part of the province of Ho-nan, on our way north. In that section, the lower half of the province, there were about ten millions of people. Sixty great walled cities covered that plain, and there was not one with a missionary within its walls. There were two little mission stations amongst those ten millions of people, only two, and there were sixty great walled cities which had never had a missionary. Well, we came one day to a little country town. We were travelling in wheel-barrows, and the men decided to have a brief rest. So they wheeled the barrows into the inn and through it back into the court-yard. Here I stepped down and went into the inner court-yard. I found there four or five women,

who were very kind and hospitable. They saw, of course, that we were foreigners. I explained what we had come for and what we were doing.

A WONDERFUL MESSAGE.

"You are not come to make railways, or anything of that sort?" "Oh, no." "Have you anything to sell?" "No, something far more important than that." "What have you come for?" "We have come to heal the sick, and to tell you a wonderful message from the true God, the loving God, who loves us and wants us to go to be with Him in heaven." "Are you all religious women?" "Yes." "Why, that is very interesting; we also are religious women. In this little town we are all religious, and we want to hear what you have to say."

Then others came in from the inn, and fifty to sixty women listened for the first time in their lives to the story of the love of Jesus Christ. Then they said: "There is one woman in this town who can read. She is the leader of our religious society. We have sent for her and she will soon be here. We want you to tell her all about this, for she is intelligent and can read, and when you have to go she can teach us."

But it was a long time before she came. We had nearly three months' travelling before us, and we were hastening to get through before the rains came. At last someone said, "Here she is," and I looked in the direction to see the woman. I shall

never forget her. Oh, such a face! She was young, about twenty-four years of age, tall, and slender, with a most intelligent and interesting face, large dark eyes, and an eager, wistful look. She came as quickly as she could with her poor little feet, and, holding up her hands, she took my hands in hers, and asked, "Are you the religious teacher? Oh, sit down and tell me. I want to hear all about this."

When I was seated, she sat right down on the ground at my feet. Then she said, "Tell me." I had only a few minutes in which to bring that heart into touch with Jesus



DR. AND MRS. F. HOWARD TAYLOR.

Christ; oh, how I prayed! I said to her, "Dear little sister, can you read?" "Yes, I can read." "Here are the books. This is the Book of God that tells us how sins may be forgiven, that we may go to heaven." "Oh, can sins be forgiven? Is it possible to get to heaven? I never heard this before; do tell us all about it."

And she understood every word. I was surprised at her intelligence. Then I said again, "Here are the books which I will leave with you; after we are gone you—" "You are not going away? You surely cannot be going away!" (The men were calling us to go). "Why, these things are most important, and we have never heard them before in all our lives! Surely you might stay a few weeks and teach us so we may understand!"

I explained about our journey, but she could not take it in. Tears came to their eyes. "Elder sister, we never heard these things before; can't you stay a few weeks and teach us? How shall we find the way with nobody to show us—nobody to teach us?" "Jesus is here," I replied, "and He will teach you. You ask Him, and He will lead you safely home, and we shall meet there." "But we never heard it before!" At last I had to go, for the barrow-men would not wait. She came along with me, holding my hands all the way. In the court-yard she stopped me; I looked at her. "Elder sister," she said, "just tell me this one thing: you won't be long gone: you will soon come back and teach us more, won't you?" Then she saw the tears in my eyes—for I could not speak. "Oh, you won't be long gone,—let it be next moon, or the moon after."

"ARE WE TO HEAR THIS ONLY ONCE?"

I could not stay longer. I went on out to the barrow, and the tears would continue to come. At last when I had to leave her, I said, "Dear little sister, I will come back if I possibly can and as soon as I can; but if I cannot come back, Jesus is here, and you love and trust Him, and talk to Him, and we shall surely meet again." "Oh, elder sister, are we to hear this only once?" That was the last that I heard her say. I can hear that sentence still. As we went down the village street, I saw her standing in the doorway of the inn, looking after us, with tears falling slowly down, and then she was lost to our view. "Are we to hear this only once?" There are so many who have never heard it at all. Oh, dear Lord; help us to have more love, more sympathy, more devotion!

I cannot speak of the many other things which our text suggests, for time fails me. But may I just mention one or two thoughts that are in my heart? Is He not expecting us to pray more? We cannot all go, we cannot all give much, but we can all pray. It comes to me to-day, how many, many things are never done, because we do not pray more. How many souls are never won because we do not pray more. Oh, how much more might have been brought to pass had we prayed more! God opens to us all His reservoirs, all His reserve forces, all His own almighty power, and He puts these at the disposal of our faith and prayers. Now, what are we doing with these? Let us be practical. What have we prayed for this year,

this year only? Two weeks have already slipped away. Have we saved some souls out in China, India, or Africa, by our prayers? Have we spent one full hour upon our knees in effectual, believing prayer for the heathen?

ANSWERED PRAYER.

Some years ago a lady was nearing the end of life's pilgrimage; she had never been able to be a missionary in foreign lands, and she could not give much, but she could pray. And so she prayed for a certain missionary in China, that God would bring him into touch with a man who should be converted through his preaching, who should become a mighty power among his own people, and who should be used of God in the salvation of hundreds of others. She prayed that prayer constantly and earnestly a long time before she died. Then she passed away. She never knew the answer. But the answer came. Out there in China, at that very time, a missionary met a man who was converted through his instrumentality, and who became the most wonderful native missionary, probably, that China ever had. Through the life of that man hundreds and hundreds of people were brought to Christ, and thousands of opium smokers were saved from their opium through him. After the woman died, a letter was found in her desk, addressed to the missionary in China for whom she had prayed, and it was sent to him. He opened her letter, which said: I am now praying for so-and-so, mentioning her request of God. Then he looked at his journal and saw that it was at that very time the Lord used him to bring that man to Him. Oh, friends, is He not expecting us to pray more?

And then,—this is also very practical—is He not expecting us to sacrifice more? I don't like to use that word, "sacrifice," in such a solemn tone. It is one of the sweetest words in the world. Is it not a sweet thought to think that we can sacrifice anything for Jesus' sake? And this also, is what Jesus is expecting; expecting that we shall share more of the fellowship of His sufferings, His tears, His cross. And let us remember, this great work of evangelization can never be done in any other way.

DISAPPOINTING HIS EXPECTATIONS.

Oh, beloved friends, what a failure our lives have been! How much we have to regret! How little we have prayed, how little we have sacrificed,—any of us! How little we have done! In leaving this country now, the one burden on my heart is, How little I have done compared with what I might have done! I want to begin again, and I want from this very day that my life shall be more like His, more like what He expects, and what He has a right to expect. Do you not want this, too, friends? I wonder if the withered state of our spiritual lives may not be due to the fact that God is so often disappointed in His expectations. Think of that poor fig tree! It never again bore fruit because it disappointed the rightful expectations of our Lord. Shall we not go away from this meeting, realizing afresh what the Lord is expecting of each and every one of us, and then lay hold upon His power and His life every day? Thus, and thus only, when at last we meet Him face to face, in that supreme moment that is so soon coming, shall we hear Him say, "I am satisfied."

Tidings from the Provinces.

Personal Notes.

MR. E. G. BEVIS has gone to K'ai-feng Fu, Ho-nan, to assist in the work at that important centre.

MISS F. L. COLLINS AND MISS A. C. LAY have joined Miss N. Marchbank in her work at Kwei-k'i, Kiang-si.

MISS E. A. OGDEN has returned to her old sphere of work in the province of Kiang-si and will probably be located at Kwang-feng.

MISS C. K. MURRAY, of the Ladies' Training Home, Yang-chau, is leaving for a much needed furlough. Miss G. M. Muir will take her place.

MR. AND MRS. A. H. BROOMHALL have gone to Ch'ung-k'ing, Si-ch'uen, where Mr. Broomhall will take up the work of the business department and relieve Mr. Willett, who is in poor health.

MR. WM. EDGAR GEIL, who took a leading part in the great simultaneous missions in Australia, has visited Shanghai on his tour of the mission stations of the world. He purposed travelling as far as Ch'ung-k'ing with Mr. Montagu Beauchamp, and crossing China to Burma. Mr. Geil is sent forth by an American syndicate, and his impressions of mission work in each country, gathered by what he sees and learns on this tour, will be published in due course. During his short stay in Shanghai he had a few special meetings, which were blessed to the salvation of souls.

News Notes.

THERE were 105 baptisms during Mr. Orr-Ewing's recent visit to the Kwang-sin River district in Kiang-si.

A LANDSLIDE occurred on January 12th at Hsia-kuan, the port of Nankin, on the Yang-tse River, through which many persons were drowned.

CHINA IS TAKING STEPS to organize a system of patents, and has two officials in Washington who will make a thorough study of that department.

WE HAVE BEEN GREATLY CHEERED by the news of the baptism of 32 men and 38 women in south-western Shan-si. Will our readers not remember these new converts and their shepherds in prayer?

THE BRITISH, AMERICAN, AND FRENCH legations have formally objected to the appointment of Yu Lien-san to the governorship of Shan-si, owing to his complicity in the massacre of missionaries in Hu-nan.

FROM many stations reports have been received of trouble with the Roman Catholics. As an incentive to special prayer on this account we publish on this page extracts from three letters, each giving a different aspect of the trouble.

THE SEVENTIETH ANNIVERSARY of the Empress Dowager's birthday, which rightly falls in 1904, is to be celebrated in November of this year instead, and it is expected will be on a score of magnificence which will exceed similar celebra-

tions during the reigns of the Emperors K'ang Hsi and Ch'ien Lung.

ALL THE FOREIGN MINISTERS at Peking have joined in drawing up a note to the Chinese Government, requesting stricter compliance with the Protocol in proclaiming the suspension of official examinations in districts where foreigners have been massacred, and protesting against the numerous appointments of black-listed officials to office.

OUR READERS WILL HAVE SEEN in the newspapers the disquieting rumors from the province of Kan-suh. Tung Fu-siang has been gathering a considerable number of followers, and without accepting the extreme accounts given as to his intentions, the possibility of trouble is obvious. Humanly speaking a good deal depends on the weather. If the winter proves severe, his followers, many of whom have already deserted him, may scatter. Mail advices from Liang-chau, Lan-chau, and T'sin-chau give good reports as to the quietness of the province, and the missionaries say that there were not so many rumors regarding Tung Fu-siang as there had been. Mr. Harding had made a journey from T'sin-chau to Lan-chau and back, to escort Miss Mellor, and he found the people quiet all along the way. Our friends at Shanghai have learned by telegram that everything is quiet at Si-an, the Shen-si capital. There is need, however, for continual prayer that peace may be maintained.

THE MEMORIAL ARCH erected at Peking by the Chinese Government as an act of atonement for the murder in 1900, of Baron von Ketteler, the German Minister, was formally dedicated on January 18th by Prince Chun, representing the Chinese Government, in presence of Baron Goltz, the German charge d'affaires and a large gathering of natives and foreigners. After the ceremony, the German legation guards marched under the arch. The arch is built of Chinese marble. It is extremely plain but gives an impression of ruggedness and strength. The pillars must be nearly three feet in diameter. The roof is entirely of marble and looks as though it might stand for all time. On the north side there are traceries of flowers. On the south side on the frieze there are inscriptions in three languages, German, Chinese, and Latin, informing the public that this is a monument erected by the Emperor in memory of the German Minister, von Ketteler, who was nefariously killed by "Boxer bandits," on June 20th, 1900. This monument should be a standing warning to all to avoid like crimes. Its cost is said to be about 300,000 taels.

Ho-nan.

CH'EN-CHAU.—"The Church here is passing through a severe testing at the present time, caused by the efforts of the Roman Catholics at the south gate to entice our members and enquirers away. I am sorry to say that two of our members and one or two of the enquirers have gone, but they were some of the weak ones."—*Mrs. F. E. Talbot.*

Cheh-kiang.

YEN-CHAU.—"I am sorry to say the rumors seem to get worse. Yesterday the city was in a perfect ferment. The soldiers who went out on Saturday morning returned, bringing in five supposed leaders of the 'Ti-chu-kiao'! These 'Ti-chu-kiao' are in opposition to the 'T'ien-chu-kiao' (Roman Catholics). They are armed with knives, swords, etc., and have several white banners, bearing mottoes which all may be summed up in the short sentence—'Death to all Roman Catholics.'"—*C. Fairclough.*

T'AI-P'ING.—"At Nyiah-wong we are having much trouble and persecution from the Romanists. One Sunday, while service was being held, a number of Roman Catholics entered the chapel, pulled the evangelist down and beat him, broke the preaching desk, benches, windows and doors, fired off guns, and took away some of the evangelist's things. Mr. Richardson had some trouble in getting the mandarin to act. At last he went to see the damage, but his fear of the Roman Catholics would not let him judge them; so he had the place repaired, and himself presented a tablet to the chapel. We hoped this would end the trouble for a time. However, two nights ago the chapel was again attacked, the tablet at the door was smashed; the new one which the official had presented the week before, was broken, and the evangelist and a church member were carried off, we do not know where. This was done in the middle of the night. You may imagine the disturbed state of the neighborhood: a rising seems imminent. My husband has had difficulty in restraining the people from fighting the Roman Catholics; they have suffered so much and bitterly that we fear they may break out soon. Only last week one of our Shang-meng members was beaten in a frightful manner and his legs were broken. The mandarin will not take up his case at all."—*Mrs. F. M. Richardson.*

Shan-si.

HO-TSIN.—"The five women for whom I ask prayer are making very good progress. They go, two by two, every Friday afternoon into the city to visit and remind the people that Sunday is in two days' time. I make up the odd one and go with them in turns. After the services on Sunday they alternately go to the house of an invalid and have a service. Two weeks since one of them, a shop-keeper's wife, who is quite well-to-do, went into the country with me for a few days. The people seemed quite surprised to think that one in so good a position should come out and preach the Gospel. She returned home so bright, saying God had truly helped her, she never thought that it would be possible for her to witness like that for Christ. Her daughter-in-law is unbinding her feet and coming to our school.

"Another branch of the work that takes up a great deal of time is that of the

ya-men folk. The ladies very often come to the services and stay for hours, listening to the Gospel. Two of these ladies are particularly interested. A Tuesday or two ago they came at twelve o'clock and stayed until seven, doing nothing but reading the Bible, learning to repeat hymns, and listening to the old, old story. Last Sunday seven of the ya-men ladies and their many servants came. I spoke to them about having a service on Thursday afternoons for the ya-men folk and the upper-class ladies. They were delighted, and I think we shall be able to start it in two weeks' time."—*Mrs. V. A. Gillies.*

Yun-nan.

BHAMO.—"In visiting this station, it was a source of pleasure and thankfulness to see how wonderfully the Lord had been working among Burmese, Shans, and Kachens, during the years that have elapsed since the writer was last in Bhamo, in 1877. At that time the English had not yet taken possession of Upper Burma, and our workers and one or two American Baptist missionaries were the only foreign residents. Now the missions of our American brethren have grown greatly and a good work has been opened up among the native races for which we should thank the Lord. The work among the Chinese has not shown so many signs of progress, but I found our friends, Mr. and Mrs. Selkirk, more encouraged than they were some time since, to persevere with the work the Lord has committed to their charge. On Sunday, especially in the evening, the chapel was full of men who listened for a considerable time to the story of salvation through a crucified Savior. The chapel is opened each evening, and there are generally some who come to hear the truth. In this station, as elsewhere, the supreme need seems to be a mighty outpouring of the Spirit of God, to convince men of sin, of righteousness, and of judgment. May we ask for a special remembrance in prayer for the work in this place, especially among the Chinese.

"Journeying for a month and a half from K'uh-tsing Fu to Yun-nan Fu and then on to Ta-li Fu, and from that place to Bhamo, one has been more than ever oppressed with the thought how very little is done to meet the awful spiritual need of this province. Surely if ever there was a place to which the Savior's command—"Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest"—would apply, then that place is this Yun-nan province."—(*Rev.*) *J. McCarthy.*

Kiang-si.

CHANG-SHU.—"Shortly before our return to Chang-shu a sad affair happened in the city here which affords a striking contrast between a Christian and a heathen family in their treatment of children. A man named Tsao who keeps a sort of grocer's shop, had some time previously bought a little girl of about 12 years from a minor official in whose house she had been a slave, intending when she got older, to make her his wife as his present wife

has no children. It appears that at first the child was treated very well, but some relatives seeing this said to Mr. Tsao, 'If you treat her so well she will become conceited, and when she is older she will not want an old man like you, but will want a young husband.' From that time his conduct towards poor Ai-pao changed. She was treated cruelly, and not allowed to leave her room unless she had work to do. Shut up there, she sometimes got food and sometimes got none. At last matters came to a crisis, she had been kept seven days with practically no food, and then one evening, some was given her. Afterwards Mrs. Tsao called her out of her room to do some work; the girl was so weak that she staggered and so annoyed Mrs. Tsao that she gave the poor girl a push, sending her headlong to the ground. She evidently fainted, for she lay quite still. Mr. and Mrs. Tsao thought she was dead and presently went to the front door and called in the night watchman saying, 'Here, this girl is dead—take her away and bury her and I will give you 200 cash.' He took a piece of matting to wrap round the child, his shop-assistant coming forward to help him. At the trial it transpired that this assistant had seen that there was still life in the poor little body, while he was helping to prepare her for her grave. The watchman took his burden towards the burying ground and on the way it struck him that it was a pity to bury the clothing, so he put the child on the ground, took off her clothes and making them into a bundle went off to dispose of them and to get a pick to dig the grave. On the way he met a detective who, as it was very early in the morning, suspected the man of stealing and asked him what he was carrying. The man protested that he was not a thief and told the detective the story. They went together to where Ai-pao was lying and found that she was reviving. Then they went to Mr. Tsao and tried to persuade him to give them money promising to hush up the matter. But Mr. and Mrs. Tsao professed to know nothing of the affair. By this time it was almost daylight and people were beginning to know that something had happened. Mr. Pao, a Christian merchant, also came out to see what was going on, and finding how things were gave the girl an emetic. This was effectual—she had been given arsenic in her food. The detective reported the case. The magistrate took it up and sent to arrest Mr. Tsao, who when he saw the seriousness of the affair had run away. The accomplice was beaten and Mr. Tsao's friends finally succeeded in settling the case by giving a bribe of over \$200. Mrs. Tsao, thinking that she was ruined took poison, but Mr. Pao also gave her an emetic and she recovered. Meanwhile Mr. Pao had taken Ai-pao under his care, and as his medicine had been the means of saving her life she was considered his property. Several people wanted to take her and Mr. Pao said, 'All right, only you must unbind her feet and bring her every Sunday to worship, that I may see she is well cared for. However, no one wanted Ai-pao on these conditions so Mr. Pao paid a man and his wife to take charge of her for the first month and now he has her in his own home. Oh, what a change! She is now well dressed, well fed, and

kindly treated by Mr. and Mrs. Pao and already begins to look more natural, though her bruised face after seven weeks is even yet quite green. The sight of one eye seems also to be injured, but we hope not permanently."—*Mrs. James Lawson.*

Monthly Notes.

BIRTHS.

November 23rd, at Sih-chau, Shan-si, the wife of Frank E. Shindler, of a son—Frank James.

December 3rd, at Ning-po, Cheh-kiang, the wife of John Palmer, of a son—Alfred James.

DEATHS.

September 24th, at Hsing-i, Kwei-chau, Joseph Carl, son of C. G. and Mrs. Lewis, of dysentery, aged fourteen and a half months.

ARRIVALS.

December 1st, *A. E. and *Mrs. Evans and 3 children; *A. H. and *Mrs. Broomhall and 2 children; *John Smith and 3 children; *W. H. and *Mrs. Warren and child; and *Miss H. Davies, from England.

December 19th, at Shanghai, Misses *L. Hastings, *F. L. Collins, *E. A. Ogden, F. G. Jennings, R. H. Wood and E. M. Rowe, from America.

DEPARTURES.

November 22nd, from Shanghai, Misses Sydney Turner, Jenny and Fanny Riley, Isa. Grace and Hugh James, for England; Miss M. Allan, for America via England; Miss Ulff, for Sweden.

November 22nd, from T'ien-tsin, Mrs. M. Beauchamp, for England.

January 7th, from Genoa, Italy, Miss Barbara Reid, for China.

January 21st, from New York, Dr. and Mrs. F. Howard Taylor, Dr. G. W. Guinness and Mr. Horace C. Coleman, per S.S. Cymric, for England.

February 10th, from Seattle, per S.S. Shinano Maru, *Mr. E. J. Cooper, for China.

*Returning.

Recent Baptisms.

KAN-SUH—				
Liang-chau	...	...	...	2
SHAN-SI—				
P'ing-yao and out-stations	...			9
HO-NAN—				
Chau-kia-k'eo and out-stations				27
HU-PEH—				
Lao-ho-k'eo	...	...	...	4
KIANG-SI—				
Yang-k'eo	...	...	...	22
Kwang-feng	...	...	...	8
Sin-feng	...	...	...	6
GAN-HWUY—				
Gan-king	...	...	...	3
Ning-kueh (out-station)	...			22
CHEH-KIANG—				
Yong-k'ang	...	...	...	3
Hang-chau and out-stations	...			34
T'ai-chau	...	...	...	4
P'ing-yang (out-station)	...			6
K'u-chau	...	...	...	5

155

Total during 1902 ... 800

Editorial Notes.

MRS. GRACE STOTT has been much used and blessed of God in her deputation work in Western Ontario. In March she purposes visiting Philadelphia and some other points in the east.

On another page we present to our readers Miss Barbara Reid, of Brooklyn, N. Y., a new worker who sailed for China from Genoa, Italy, on January 7th. Since her acceptance by the Mission for service in China, Miss Reid has been visiting her parents in Scotland. Will our friends remember her in prayer, that much blessing may attend her ministry?

After a series of meetings at Chicago, St. Paul, Minneapolis, and Portland, Mr. E. J. Cooper sailed from Seattle for China, per S. S. "Shinano Maru," on the 10th inst. Mr. Cooper's visit to America has been a blessing to many and we are very grateful to God for bringing him to us. We trust that our readers will continue to follow him with their prayers as he returns to his work in China.

It has been our custom hitherto, to print the financial statement, representing the monies received and disbursed in connection with the Mission on this continent, in the February number of CHINA'S MILLIONS, and to print the general financial statement, covering the whole work of the Mission, immediately after it was received from China, and thus, usually, in the July number of the MILLIONS. This year we purpose to defer printing the North American financial statement until the July number, in order that we may combine it with the general statement and be able thus to present the full financial report of the Mission in one number.

The Tenth Annual Conference of Foreign Mission Boards in the United States and Canada, which met in the Bible House, New York, January 14th and 15th, decided to invite the Christian people in the two countries to unite in a week of special prayer for the evangelization of the world. The time selected is April 5th to 12th, inclusive. This period, which ends with Easter Sunday is felt to be a peculiarly appropriate time for simultaneous prayer on behalf of missions. The committee appointed by the Conference expects to distribute through the various Mission Boards a leaflet containing suggestions which will be helpful to individuals and Christian congregations observing the week in this way. Any one desiring to share in these observances can apply to our offices, or to the Committee on Simultaneous Prayer, Room 25, Bible House, Astor Place, New York.

It was concluded in January that we should hold an Anniversary Service of the Mission at Philadelphia, in the Central Association Hall, upon the afternoon of Friday, January 16th. Although the time was short to arrange for the meetings, and an extensive notice of them could not be given, it was a delightful surprise, when they were held, to see how many friends had gathered together. We were particularly grateful for this in view of the fact that the meeting was the formal public inauguration of our work in our new eastern centre, and was, therefore, an expression of the interest felt for the Mission in these parts. This feeling of gratitude was increased by the manifest sympathy of the audience as the several addresses were being delivered, and by the kind expressions of interest addressed to us when the meetings had come to a close. We would take this occasion to thank the many friends who cheered us by their presence at the meeting, for their attendance; and

we would add to this our earnest request, that they will continue to remember us before the Lord, that the service of the Mission both in the States and in Canada, as well as elsewhere, may be more and more blessed of God. We print in this issue the addresses which were delivered at the meeting.

Dr. and Mrs. F. Howard Taylor, who have served us on this continent, in holding meetings, for about two years past, left us for England upon January 21st, sailing from New York upon the S.S. "Cymric." Dr. G. Whitfield Guinness, who had lately arrived from China, accompanied them; as also, Mr. Horace C. Coleman. Dr. and Mrs. Taylor and Mr. Coleman expect to continue their journeying into Switzerland, Italy, Egypt, Arabia, and Palestine; returning to England in the spring of the year. In the fall, Dr. and Mrs. Taylor hope to return to China, to resume their missionary service there. Dr. Guinness expects to remain in England for some time, in order to restore his impaired health. We are glad to add that we have received a telegram, since the above was written, announcing that the "Cymric" arrived at Liverpool, after a favorable voyage, upon the 5th inst.

We cannot allow Dr. and Mrs. Taylor to leave us, without expressing the deep gratitude which we feel to God for having sent them to us and for having given us their service for so long a time. As all those know who had the privilege of listening to their testimony, they have been notably used of the Spirit in all the meetings they have held. Their testimony concerning the Mission and China has been given with marked spiritual power, and their sincere and deep devotion to the welfare of lost souls in China, has been an incentive to hundreds to have like compassion upon such, and to express it in all possible ways. It is not too much to say that our dear friends have been used of God to give the work of the Mission upon this continent an altogether new impulse, and we are rejoiced in being assured that the blessing which they have brought to us has been shared, through a general quickening of missionary interest in the Churches, by other Societies. As Dr. and Mrs. Taylor have gone from us we have followed them, both with our praises and our prayers. May the Lord accept of our thanks for all they have been to us, and may He use our beloved friends more and more.

By the goodness of our Father in Heaven, and through the generosity of several of His devoted children, we have been permitted to complete the furnishing of the new Mission Home at Germantown, and this without drawing any money from the general funds of the Mission. We have, therefore, now, a new and beautiful Mission Home, as another gift from God, to which we can invite the friends of the Mission. This Home will be the residence of Mr. and Mrs. Howell, who have come from England to assist us in our work here, and who will welcome all friends who may be able and disposed to call. The Home will be used also, as the Home in Toronto has been, for the residence of our missionaries on furlough and for the testing and training of the Mission candidates. In addition to the above, we would make special announcement of the fact that it is our purpose to establish, immediately, in the Home, a weekly prayer meeting. This will be held on each Friday evening at 7.30 to 9 o'clock. We trust that any friends who may find it possible to attend these meetings will do so. The new Home is situated at 226 West Cheltenham Ave., Germantown, Philadelphia.

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耶和華以拉

China's Millions



PAGODA AT WU-CHANG, HU-PEH.

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702 Witherspoon Building, Philadelphia, Pa.

IN CANADA
507 Church Street, Toronto, Ontario.

China Inland Mission.

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General Director, LONDON, ENG.

D. E. HOSTE,
Acting General Director, SHANGHAI, CHINA.

HENRY W. FROST,
Director for North America, PHILADELPHIA, PA.

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T. H. STARK, M.D., *Hon. Medical Examiner.*

The members of the Council meet at Philadelphia or Toronto, as may be most convenient for them; those meeting at Philadelphia deal with Mission matters in the States, and those meeting in Toronto, with Mission matters in Canada.

Mission Offices and Homes.

IN THE UNITED STATES :

OFFICES, 702 Witherspoon Building, Philadelphia, Pa.
HOME, 226 W. Cheltenham Avenue, Germantown, Philadelphia, Pa.

IN CANADA :

OFFICES }
HOME } 507 Church Street, Toronto, Ontario.

Form of Bequest.

I give and bequeath to the China Inland Mission, the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places :

Toronto, Ont., 507 Church Street - - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road - - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North - - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A. - - - - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church - - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road - - - - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's - - - - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue - - -	Every Friday, at 7.30 p.m.
Germantown, Pa., Church of Atonement, } Cheltenham Avenue. }	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- } town Avenue - - - - - }	Every Thursday, at 4 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	1st Monday of each month, at 7.30 p.m.
Harrisburg, Pa., 5 North Front Street - - -	2nd and 4th Mondays of each month, at 8 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, }	Every Friday, at 8 p.m.
between William and Clinton Streets }	
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	2nd Monday of each month, at 7 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- } ton Boulevard }	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church - - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street - - -	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South } Broadway - - - - - }	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

Unfailing Springs.

BY J. HUDSON TAYLOR, M.R.C.S.

"Whosoever will, let him take of the water of life freely."—REV. 22: 17.

THE best evidence of Christianity is a Christ-like life, and the best evidence of the inspiration of the Word of God is found in the Word itself: when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails. Why is so much time worse than wasted over criticism of its different books? What is needed is the humble, reverent, prayerful meditation of those who are determined to do the will of God; to such the guidance of the Spirit is promised, and the divine perfections of the Word are revealed. Is there anything of human manufacture that is not easily proved to be man's work when tested by the microscope? It reveals imperfections in the finest workmanship; while under similar treatment the minutest object of God's creation is only shown to be more marvellously perfect. There is the same difference between man's word and God's Word; the latter tried by appropriate tests is proved to be Divine.

Like many other parts of Holy Scripture the narrative of the fourth chapter of John may be profitably studied as an item of ancient history. It shows how the Son of God in the days of His flesh, doing the will of His Father, must needs go through Samaria, and avoid the route to the east of the Jordan by which the Jews were wont to escape contact with the Samaritans. It is most instructive to notice how the exhausted Savior forgot His weariness in the presence of a soul needing salvation; how, with divine wisdom, He drew out the sympathy, surprise, and attention of the sinful, ignorant woman, and called forth her own confession, "I have no husband"; how in a sentence He revealed to her His knowledge of her whole life, and fulfilled her own ideal of what the Christ would do. Then, giving her that for which she so ignorantly asked—the Living Water—He plainly stated to her that He was indeed the Christ of God, and allowed her in the impulse of a new life to do that which even the disciples had not attempted to do—to bear such witness concerning Him as to bring the multitudes to His feet. It is indeed an interesting and profitable item of ancient history, and as such is worthy of much more minute examination.

But is there not another standpoint from which it behoves us to consider this narrative? Why has it been recorded, if not for our instruction? Is not the living Christ now speaking through this story to us, who are as much in need of the Living Water as was the Samaritan woman? With this thought in mind let us notice particularly the words used by our Savior in speaking of the Living Water.

Jesus said (v. 10) "If thou knewest the Gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee Living Water." How simple the conditions! If thou knewest, thou wouldest have asked, and He would have given: she had not asked because she had not known; but surely we who know, and happily, believe the words of the Lord recorded in the preceding chapter, "God so loved the world that He gave His only begotten Son," etc., do know the Gift of God—the Living Savior who is as present with us now, according to His own promise—"Lo, I am with you alway"—as He was then with the woman of Samaria. Realizing His presence, and knowing Him as God's Gift, is it not our privilege at once to ask and His joy *at once* to give this precious gift—Living Water? Assuredly it is for this very purpose that the words have been put on record. We may not know, we cannot tell, all that is *involved* in the gift, but if we know *Him*, that is sufficient. "As for God, His way is perfect": we have only to fulfil our part, to ask of Him the Living Water, and leave to Him all the results.

But let us see what He has to say to us further: in verse 13 He says, "Every one that drinketh of this water (that of Jacob's well) shall thirst again": the woman who heard these words knew by experience that this was true; and we also have proved that it is true of all earthly water, or earthly gifts. We should indeed thank God for our temporal blessings, comforts, and joys: they are not mere superfluities; they meet real needs, and are tokens of our Heavenly Father's love; but while they help and gratify, they do not permanently satisfy, they leave us to thirst again, and, oh! how deep, oft-times, is the thirst! But our Savior continues (verse 14) "Whosoever drinketh of the water I shall give him **SHALL NEVER THIRST.**" Wonderful words! Let our glad souls take in their fulness. "*Shall,*" not may, certainly shall; "*never,*" by no means for ever more (lit.); "*thirst,*" be left longing, unsatisfied, faint, unrefreshed. Blessed assurance of never ending refreshment and strength!

"**SHALL NEVER THIRST.**"—What a promise! How often *we* have thirsted! How many weary and unsatisfied hearts there are; and yet this full supply was not intended to be the special portion of some exceptionally favored soul, for note the Savior's word, "*Whosoever* drinketh," it is free to all. May the Holy Spirit enable us to take our place as included in the "*whosoever,*" and may He enable us also to give to those marvellous words—"shall never thirst"—their full

and blessed meaning. To come to *know* that "shall" means shall, that "never" means never, that "thirst" means any unsatisfied need, may be one of the greatest revelations God has to make to our souls.

Let us not, however, change the Savior's words. Note carefully He does not say, Whosoever has drunk, but whosoever "drinketh": He speaks, not of one isolated draught, but of the continuous habit of the soul. In this, as in many other passages, it is important to mark the force of continuous habit expressed by the present tense of the Greek verbs. There is full and deep satisfaction at the first draught of the Living Water, which, however, is a perennial supply for constant use. The Lord brings this out more fully when He says, "But the water that I shall give him shall be (or better, 'become,' R.V.) in him a well of water springing up unto eternal life." These words explain why the partaking of the Living Water is not followed by renewed thirst. The living water becomes a well, a fountain, always available, springing up in the believer, not only leaving no room for thirst, but overflowing, unceasingly, for the supply of the need of others.

Nor is this wonderful promise unique and without parallel. It always was, and still is, the Savior's purpose to satisfy. On the occasion of the feeding of the five thousand (John 6), Philip's highest thought was to procure sufficient, that everyone might have a little; but the Lord took the little they already had and multiplied it *in the giving*, so that each one had as much as he would, and twelve baskets were filled with that which remained after all were satisfied. The next day our Lord raised their thoughts to the true Bread from heaven, saying, "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Or more fully and literally, "He who is (habitually) coming to Me, shall by no means hunger, and he who is believing on Me shall by no means thirst *at any time*." The Greek word is the same as that used in the passage, "No man hath seen God at any time." The habit of coming to Him in faith is incompatible with unmet hunger and thirst. Again in John 7, Christ says, "If any man thirst, let him come unto Me, and drink. He that is believing on Me, as the Scripture hath said, out of him shall flow rivers of living water: this spake He of the Spirit which those who are believing on Him should receive."

There is something very delightful in the truth thus taught: instead of conscious need and unsatisfied longing, abundant supply and overflowing satisfaction; instead of poverty and weakness, wealth and strength wherewith to help other needy ones. What a Divine Savior! What a full and perfect salvation! God's overflow more than supplies the lack of individual capacity. We cannot all be great, wealthy or strong, wise or experienced; but Christ is made unto us wisdom and righteousness, sanctification and redemption: He wills to be our all in all for life and service.

Wandering among God's beautiful mountains on a delightful summer's day, how soon one becomes weary with climbing, and parched with thirst. Guided by the sound of running water, we seek the shade of an overhanging rock, and a draught from the crystal stream falling from above. It may be we have but a small vessel from which to drink, but we can fill it

again and again, for the supply is inexhaustible. If the cup be small, it will soon be filled and overflow: had we a bucket it would take longer filling, but once full, it would equally overflow, and if a huge barrel were placed under the stream, it too, in time, would overflow. The overflow in each case would be the same, for it depends not on the size of the vessel, but on the unfailing supply of the stream.

Thus the saved Samaritan woman, without any other preparation or any other fitness, could at once draw to her newly-found Savior a multitude of needy souls, while many an eloquent preacher can leave the multitudes to go home unsaved and unsatisfied. Understanding this, it ceases to be a question of what we are, or what we can do, and the important thing is, have we brought our vessel to Him to be filled to an overflow, that being more than satisfied ourselves, we may have to give, without stint and without fear, to any and every thirsty soul. For the promise of John 7 is of rivers of living water, and of John 4 of an unfailing spring going on and on unto everlasting life.

Let us not leave the subject without asking ourselves, beloved friends, where *we* are with reference to this matter? Are *we* amongst the thirsty ones, or amongst those who have come to the one great Source, and are drinking; believing, and therefore receiving, for their own need and the blessing of others?

In conclusion, I should like to give a few words of personal testimony. It was in a time of deep spiritual need when alone in inland China, that the thoughts I have above expressed were given me. I was painfully conscious that I was not living all that I was trying to teach the Chinese. Struggling for victory, too often I found myself defeated, until I asked myself whether I ought not to cease to preach, and retire from missionary work. Fasting, prayer, meditation on the Word, all I could think of seemed powerless to help me, when one afternoon I came, in the usual course of my reading, to John 4. This chapter had always been ancient history to me, and as such was loved and appreciated, but that afternoon for the first time it became a present message to my soul. No one could have been more thirsty, and I there and then accepted the gracious invitation, and asked and received the Living Water, believing, not from any present feeling, but because of His promise, the testimony of His own Word, that my thirsty days were all passed. That same evening I took, without reluctance, my usual Bible-reading with the Chinese, and spoke freely, but without being specially conscious of power. At breakfast the following morning, however, I learned that one of my hearers had been brought into such deep conviction of sin as to pass the night without sleep; and from that day my ministry was owned of God as it had not been for some time before.

Some months later I passed through a time of great trial and sorrow—the death of a beloved child, the sending home of three others, and the most trying time in China through which our beloved Mission had ever passed, bringing innumerable difficulties and perplexities—but it was also a time of deepened spiritual joy and rest, and of experience that my Savior was sufficient for every emergency. In Tien-tsin the Sisters of Mercy, the French priests and consul had been massacred, and in all our inland stations there

was excitement and peril. Almost daily I had letters from some group of workers asking for guidance; and wondering whether to stay or leave the station, as work, for the time being, was impossible. I knew not what to advise, but in each case, like Hezekiah, I spread the letters before the Lord, and trusted Him to teach me how to reply to them. There was no conscious revelation, but in every instance I was guided to reply in the way that led to the best results, and I sent each letter off in the joyful peace of knowing that I had asked and He had granted the wisdom that is profitable to direct. Just at this crisis my dear wife had an attack of cholera, from which she rallied with difficulty; a little one was born and only lived a fortnight, a wet-nurse not being procurable in that time of excitement. But again the Living Water proved sufficient for her and me. The very evening after the funeral of the babe my precious wife had an attack of syncope, from which she did not fully recover, and

early the next morning she too was taken. Then I understood why the Lord had made this passage so real to me. An illness of some weeks followed, and oh! how lonesome at times were the weary hours when confined to my bed; how I missed my dear wife, and the little pattering footsteps of the children far away in England. Perhaps twenty times in a day, as I felt the heart-thirst coming back again, I cried to the Lord, "You promised me that I should never thirst," and at once the Lord came and more than satisfied my sorrowing heart, so that I often wondered whether it were possible that my loved one who had been taken could be enjoying a fuller revelation of His presence than I in the loneliness of my chamber. He had literally fulfilled the prayer—

"Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than e'en the sweetest human tie."

The Province of Hu-peh.

BY MR. MARSHALL BROOMHALL, B.A.

THE province of Hu-peh* ("North of the Lake") and its adjoining province, Hu-nan ("South of the Lake"), were originally one, being then called Hu-kwang ("Lake expanse"). These two provinces are still frequently designated by the name Liang-hu, ("The two Hu"). In each case the name refers to the Tung-ting Lake, which is the largest in China.

The northern province, Hu-peh, which is the subject of our brief review this month, has an area of 71,430 square miles and a population of 30,000,000. The eastern portion of the province constitutes a large plain with many lakes, and this district is one of the most densely populated in China. The other parts of the province are mountainous, the mountains rising to a height of 4,000 and 5,000 feet. The plain, being well watered, is very fertile, and though in the mountains famines do occur, the province is not in the same danger of depopulation as the provinces of North China. Near Lao-ho-k'eo is one of China's sacred mountains, U-tang Shan. The small, top-most shrine, about twenty-five feet high, with its heroic sized idols and tables, etc., is made of metal. The people say it is gold, but though this is not true there are patches remaining which show that it formerly was gilded. The place is dedicated to Lao-kuin, the founder of the Taoist sect, and thousands of pilgrims from the remotest provinces go there, among them being not a few Buddhist priests. Mention may just be made of an interesting limestone formation north of I-chang, one section of which is full of large, spiral, mollusc fossils, two feet in length, and tapering from three inches in diameter to a point.

One glance at the map will show the immense and commanding importance of the situation chosen for the capital, Wu-chang, with its neighboring cities of Han-

yang and Hankow, the latter two being situated at the angles made by the confluence of the Han and Yang-tse Rivers. These centres are connected with the surrounding provinces by innumerable waterways. Hankow, the business centre, is not unnaturally called by the Chinese, "The Mart of Nine Provinces." When it was opened as a port in 1861 it was suffering greatly from the T'ai-p'ing rebellion, and the Chinese city was half depopulated; however, it has since grown by leaps and bounds, so that the three cities together have a population of not less than a million souls, and the foreign concessions now extend for three miles along the banks of the Yang-tse.

At Hankow are situated the headquarters of the Hankow-Peking Railway, which is already opened for traffic for some one hundred and twenty miles. At Han-yang are extensive iron and smelting works, and at Wu-ch'ang are a mint and cotton mills. These cities, which are five hundred and eighty geographical miles from the sea, are easily reached in summer by ocean steamers. Shallow draught steamers also proceed as far as I-chang.

MISSIONARY WORK.

After the signing of the Tien-tsin Treaty in 1858, during the lull in England's second war with China, the British squadron proceeded up the Yang-tse in connection with the opening up of new ports. Dr. Wm. Muirhead, as a special favor, was allowed to accompany this expedition, and in consequence of his report, the London Missionary Society designated Rev. Dr. Griffith John and Rev. R. Wilson to Hankow. The war being reopened and then closed by the ratification at Peking of the Tien-tsin Treaty in 1860, Hankow was opened as a port, and Rev. Griffith John and his companion reached there in 1861. In 1862 the Rev. Josiah Cox of the Wesleyan Missionary Society arrived at Hankow, and was joined in 1864 by Dr. Porter Smith, the first medical missionary to Central China. In 1865 the Rev. David Hill also joined this party.

Mr. Wilson succumbed to typhus fever as early as 1863, and a Dr. Wells, sent out by the L.M.S., died on the

*The province of Hu-peh is governed by a lieutenant governor, and contains 10 fu, 1 chih-li chau, 7 chau, and 49 hsien cities, i.e., 69 official cities in all, exclusive of 10 hsien cities which are included in the fu as Brooklyn is included in New York city. Forty-five walled cities have no resident missionary. Including lady missionaries and wives of missionaries there is only one missionary to every 290,000 souls. This is greater than the population of Detroit, or Milwaukee, or Washington.

voyage. But amid these and other trials the work was owned of God, the first converts having been baptized by Dr. John in 1862. The Societies now laboring in the province are the following, the year of entry on their work being given where known:

London Missionary Society	...	...	...	1861
Wesleyan Missionary Society	...	...	...	1862
China Inland Mission	...	...	...	1874
National Bible Society of Scotland	...	...	...	1877
Church of Scotland	...	...	...	1877
American Protestant Episcopal	...	...	...	1880
Swedish (Congregational) Missionary Society	...	...	...	1890
Swedish American Missionary Society	...	...	...	1890
Hauges Synod (American Norwegian)	...	...	...	1892
American Baptist Union	...	...	...	1893
Christian Missionary Alliance	...	...	...	—
American Bible Society	...	...	...	—
Cumberland Presbyterian Board of Missions and Church	...	...	...	—
Erection	...	...	...	1898
Norwegian Lutheran Mission	...	...	...	1899
Board of Foreign Missions of United Evangelical Church	...	...	...	1900
Independent Workers	...	...	...	—

We can best review the work in the province by briefly referring to the Societies separately.

The London Missionary Society, with Hankow as its cen-

tre, has a wide-spread and successful work, which has extended into Hu-nan. The hospitals have given openings for the Gospel far and wide. In addition to the regular preaching and Church work, there are eleven boys' schools with three hundred and forty pupils; four girls' schools with ninety-seven pupils; there is also a high school with fifty-two boarders, and a normal school with fourteen students. A theological college has been established, and it is hoped that a school of medicine will shortly be opened. The

staff consists of eighteen foreign workers—fourteen men and four women; in addition to these there are forty-eight Chinese preachers and teachers, and seven Chinese women helpers. According to the last report (1902) there are 4,588 Church members, and the local contributions amounted to \$2,425, which, however, includes contributions by foreigners. Among the most valuable works of this Society, mention must be made of Dr. Griffith John's publications, which have been used by every Society in probably every province.

The Wesleyan Missionary Society, with strong centres in Hankow, Han-yang, and Wu-chang, have extended their work well up towards the north and north-west of the province; also down the river as far as the borders of the neighboring province of Gan-hwuy. This Mission has eighteen missionaries, sixty paid and twenty-eight unpaid Chinese helpers, sixty-two chapels and other preaching places, and a membership of 1,208, with an average attend-

ance at Church service of 2,530. They have twenty day schools with three hundred and ninety-seven pupils, two hospitals, a high school, and a school for the blind.

In 1885 the Central China Lay Mission, with which the name of the late Rev. David Hill will always be associated, was established in connection with this Society. At a later date the Wesleyan Mission was further strengthened by the *Joyful News* Evangelists, organized by Rev. Thos. Champness. In the riots of 1891 Mr. Argent, one of these evangelists, and Mr. William Green of the Imperial Customs were murdered at Wu-hsueh.

The Church of Scotland commenced its work in this province in 1878, and has made I-chang its centre. The early years of this Mission in China were years of trial, through changes in the staff. Two of their medical men were removed by death after but short periods of service, and another left after two years' work. The Mission now, however, is more strongly manned, and since the recent

troubles the Church membership has more than doubled. In 1896 single ladies were sent out from the Church of Scotland Women's Association. The European staff consists of two ordained men and their wives, two medical men and one medical woman—the wife of Dr. Stooke; there are also four ladies connected with the Women's Association, the fourth being the widow of the late Dr. D. Rankine, who has lately returned to her old work. There are nineteen Chinese agents employed, including



Photo by

I-CHANG.

[M. Broomhall.

Junks lying at anchor outside the Customs' Barrier, waiting to enter the Gorges. Note the pyramid form of the hills.

four teachers, who have charge of two schools with an enrollment of thirty-six pupils. There are three out-stations connected with I-chang, and at the end of June, 1902, there were, altogether, five hundred and eighty-one communicants, of whom four hundred and seventy-six are men and one hundred and five women.

The American Episcopal Mission has work in Hankow, Wu-chang, and I-chang, with a bishop located in Hankow. In Wu-chang they have a large hospital, with a medical school attached; also a large and influential high school. They also have extensive out-station work in the district between Sha-shi and Sha-yang.

The Swedish Congregational Missionary Union commenced work in 1890, and established its headquarters at Wu-chang, opening a station at I-chang in 1894, and more recently at Sha-shi. They had effected a settlement in the town of Sung-pu, in the district of Ma-cheng in May, 1893, but on July 1st of the same year Messrs. Wickholm

and Johnston were murdered there, and the station was abandoned. There are about twelve European workers connected with this Society.

The Swedish American Mission has work at the cities of Fan-ch'eng and Siang-yang, the C.I.M. work in the former city being transferred to them after Dr. King removed to Lao-ho-k'eo. The American Baptist Union are working in Han-yang, where they have a hospital and mission station. The Christian Missionary Alliance have bought the premises in Wu-chang, originally occupied by the C.I.M., and though they there carry on local work, it is mainly a business centre, for their workers in the far north. The Hauges Synod have a strong station at Fan-ch'eng with evangelistic, hospital, and school work. They also occupy two other country stations, Tse-ho and Tai-p'ing tien, situated respectively twenty and thirty miles farther up the river. In connection with this Society there are about a dozen European workers. The press of the Scottish Bible Society is located at Hankow, and a representative of the American Bible Society has a centre at Han-yang, whence he itinerates widely west of the Han River and in Hu-nan. The Norwegian Lutheran Mission has two stations at Lao-ho-k'eo and stations also at Ts'ing-shan-kiang, Kun-chau, and Yun-yang Fu, further up the river. There are twenty-five missionaries in connection with this Society, but the majority have but recently arrived in China. There is another Norwegian Society at Hankow, with workers in the neighboring province of Ho-nan. Lao-ho-k'eo has been made a centre by Independent Workers. Here Dr. Parrot has opened a hospital.

THE CHINA INLAND MISSION.

The C.I.M. Stations in this province have been opened primarily as bases for working the "regions beyond," more than for direct evangelistic work, though that has been engaged in as far as circumstances would permit.*

*The statistics of the China Inland Mission in Hu-peh for January, 1900, are as follows: stations, 3; out stations, 1; chapels, 2; missionaries and wives, and associates, 13; assistant preachers, 3; school teachers, 3; colporteurs, 1; Bible-women, 2; organized churches, 2; communicants in fellowship: male, 26; female, 18; baptized in 1899, 2; baptized from commencement, 61; day schools, 1; native pupils, 75. Because of the Boxer rising we were unable to give more recent figures.

The Work at Lao-ho-k'eo.

BY MISS BLACK.

LAO-HO-K'EO, in the province of Hu-peh, was opened in 1887. It contains seventy or eighty thousand inhabitants, and countless villages with teeming populations, lie scattered around it.

From an early period there have been two centres at which daily preaching has been carried on—one in the town of Lao-ho-k'eo, and another in the western suburb of Kwang-hwa Hsien. These centres are about four miles apart. Medicine has been freely dispensed, and has been the means of bringing many under the sound of the Gospel.

Special attention has been given to village work, and in recent years widespread itineration has been carried on, with encouraging results. Many thousands of books and tracts were sold on these journeys.

Bible Schools constitute a feature of the work at Lao-ho-k'eo. The first was held in the summer of 1894 and

In June, 1874, Mr. Judd rented premises in Wu-chang, from which centre extensive itinerations were made into the unoccupied provinces, as soon as the Chefoo Convention of 1876 opened the way. Here some converts were also gathered, but when it became necessary to transfer the business work to Hankow, which is the port of call, these passed into the care of others. At first, the premises in Hankow were in the Chinese quarter, but in recent years suitable premises have been erected, by funds specially given for that purpose, in the British Concession. Here all parties to or from the coast, must break their journey, and formerly all business arrangements with those in the west and north-west had to be managed here, but the more recent developments at I-chang and Ch'ung-k'ing especially, have considerably modified this.

I-chang was opened as a station in 1876, but was temporarily relinquished when the Church of Scotland commenced its work there. It was reopened as a business centre for the west and as a basis for getting into Hu-nan, the entrance of which province is now, thank God, an accomplished fact. All parties to or from the west are obliged to change here from the shallow draught steamers into native junks, or *vice versa*.

Sha-shi and Shih-sheo were opened by Mr. A. Dorward in 1884 and 1887, respectively, with a view to entering Hu-nan. Through lack of workers these were but feebly worked as out-stations. Sha-shi is now a port and is worked by other missions.

Up the Han River, Fan-ch'eng was opened in 1878 also as a basis for work beyond. The work here with the few converts was handed over to the Swedish-American Mission after Dr. King opened Lao-ho-k'eo in 1887 as that proved a more convenient basis. When seeking to secure premises in Lao-ho-k'eo, Dr. King and his family lived for a few months on a boat, which enabled them to do a good deal of evangelistic work for a considerable distance up and down the river. Further details about the work at Lao-ho-k'eo will be found in the following article by Miss Black.

lasted for a month. Several of the women made their start in reading at that Bible School. Previously to that time none of our women could read—now we have a considerable number of readers, some middle-aged, some quite elderly.

In 1895 a day school for girls was opened at a neighboring village. It was held in a large room rented for the purpose for the moderate sum of one dollar per annum. A beginning was made with five pupils; in 1900 the number had increased to over seventy. The teachers had to be *made*, but the raw material was ready to hand and to make them was a pleasure. It is perhaps needless to state that they are all women.

When the school outgrew the single apartment in which it originally met, it was transferred to the Mission compound, where, there being then only three missionaries

at the station, there was ample accommodation. The school had become a power for good in the neighborhood, and, through the children, access was obtained to the mothers, some of whom have joined the Church. When the British Consul ordered the foreigners to "retire," it was necessary to close the school. Prayer is earnestly asked for the school girls. Many live in heathen homes, all live amid heathen surroundings.

In 1897 Ku-ch'eng Hsien, a city lying some fourteen miles below Lao-ho-k'eo, was opened as an out-station, and an evangelist sent down for permanent work. The Gospel Hall stands open all day long, and the evangelist, Mr. Ho, preaches to the men who gather around him. His wife, who is a Bible-woman, labors in a quiet way amongst the women to whom she has access. Mr. Ho is a truly godly, prayerful man, and a diligent student of

his Bible. Thousands of people have heard the Gospel in Ku-ch'eng Hsien, numbers have put away their idols, and a few have given satisfactory evidence of being savingly converted to God. The first man who was baptized in this city is now working for God in Hu-nan (his native province), and his services are highly appreciated by the missionary who is in charge of his station. Six persons have been baptized at Ku-ch'eng during the present year, and one or two others whom we believe to have been converted have died without baptism. Prayer is desired for Mr. and Mrs. Ho, the two lonely * workers in Ku-ch'eng Hsien. Much prayer has been offered for Lao-ho-k'eo, and the workers are expecting "showers of blessing."

* Mr. and Mrs. H. A. Sibley have since gone to Ku-ch'eng to take up the work there.

The Life of Mr. Kao Ta-ie.

TRANSLATED BY MRS. H. A. SIBLEY.

MY name is Kao Wen-ts'ing. I am 71 years old. My birthplace was Ch'ang-yuan Hsien in the province of Chih-li. I am an artist and I have spent most of my life as an itinerant artist. In youth I was moral and conscientious, though my eldest brother was bad and sought to influence me for evil.

While very young I commenced the study of art. At that time I thought much about sin and tried daily not to commit known sin. I left home at seventeen years of age and travelled from temple to temple seeking relief from sin. Previously to this, at twelve years of age, I met a middle-aged man on the street who said that one Jesus was to come from the West to judge and forgive sinners. At the time I paid little heed to his words. While roaming about to find some road to the pardon of sin, I also sought out many notably pure men; but I found them all disappointing, not only doing wrong themselves, but unable to save my soul. I was a follower of the three religions of China; but in my roamings I saw much of evil and sham in the lives of the priests, and I lost faith in the religions of my fathers. At twenty years I began my itinerating life as an artist and have seen much of all conditions of men and life; but all were unsatisfying. I once saw a scroll on which was this couplet: "Tsao wan pih pao: ch'i sui iu shi," *i.e.*, "Early or late there certainly is recompense; the time may be soon or may be delayed." This was what I believed and was greatly troubled about. I did not so much fear pain to the body as the loss of the soul. At thirty years of age I became a vegetarian, which vow I kept for about thirty years. I found little comfort in it, though I could find no more purifying plan. Many make vows to ill-treat the body for certain benefits, as the Catholics do. I never did this, believing that I had no right to abuse the body given me by my parents. Soon after taking the vegetarian vow, I arrived in my wanderings at Teng-chau, near the border of Ho-nan and Hu-peh. There I allied myself with thousands of other vegetarians. Always in my roamings, when I found people or influences about me which were hurtful or inconsistent, I would

move on, so that not until late years have I remained more than a year in one place.

Often I lived with rich men, who gave me large wages and allowed me to come and go as I liked; but I soon tired of it all, finding no peace. I thought in my heart, "I must save my soul and I cannot do it here," so I would move on again. I sought to save myself by my own pure life, seeking to be honest with all men and do nothing of which my own conscience could accuse me, and seeking to be untainted by the wrong about me. I felt for many years that I succeeded in this. I felt that wronging my own soul was like wronging heaven. Still this did not bring peace, as I knew I still had the sinful nature given me by my parents. Twenty years ago I found a like-minded friend in Ch'en-chau Fu, Ho-nan. We prayed together to the unseen Ruler of Heaven and felt that He kept us, and helped us, and gave us a measure of peace, and yet I never felt that I had gained forgiveness of sins. As I came and went, I felt the power of the Ruler of Heaven to protect me. Still I feared the contamination of evil and dreaded the power of evil spirits. I believed they could bring disease upon me. Though I followed my conscience, I still knew that man's heart was evil. The character for "heart" is a crook with three dots. The middle dot shows where the heart ought to be, but the two side ones show that by nature it is perverse.

Though I trusted in the Ruler of Heaven for all things, I dared not hope of ever being worthy of approaching Him or dwelling in His presence. It was not until I heard of the Mediator that I dared to entertain this idea. It was about twelve years ago that I heard the Gospel at Shae-k'i-tien in Ho-nan. I was impressed, as I was always searching for something new. I bought books and read them, and when later I heard the doctrine preached more fully at Lao-ho-k'eo (where I had often been before) I recognized it as supplying what I lacked and gladly embraced it. Now I have found real peace and forgiveness. Now all is different. In Jesus, my Middle-man, I have found what all my life I had been seeking for.

Visiting Buddhist Temples.

BY MR. GEORGE H. DUFF.

"FOR one son who becomes a Buddhist priest nine generations get to heaven." What a lie of the devil this is! A patent of the arch-enemy for comforting hearts. So far as I know its rights hold good only in China, but what a mass of people it influences! Many a parent has put confidence in the proverb when for some reason a son has left home to become a queueless priest. As I sit by the window writing, a man of this order is passing on the street. He wears a large, loose gown, made after the style used in China hundreds of

Some time ago, in company with my native helper, Mr. Tao, I visited the Kwei Tsong Miao, as it is called, with the express purpose of speaking to some of the priests. While yet a long way off the great trees surrounding the temple attracted my attention, but the temple itself was hidden from view. Just above the grove of trees and about half way up the mountain there is a wonderful pagoda, made of iron. I could but faintly distinguish this black pyramid against the lighter background of mountain. How the iron was got up that steep place, and



BUDDHIST PRIESTS AT PRAYERS.

years ago. It is grey in color and looks as though he had rolled himself in ashes. The shoes and socks he is wearing are the color of the brown earth, and his head is closely shaven. On the crown of his head (though not perceptible at this distance) are a number of round brands, each spot somewhat smaller than a five-cent piece. He has cut the bridges behind him and is a priest for life. There is a monastery at the foot of Li Mountain, ten miles from here, which has the name of accommodating three hundred such men. It is said that the place was built by imperial sanction during the seventeenth century, and that it makes regular reports to the throne. But while it has the name of having so many priests connected with it, there are but thirty or forty living there at present.

how it was erected on the pinnacle where it stands, is a marvel to one looking at it from below. But there it stands, and it is supposed to have a good influence with the unseen powers that be. Soon we arrived at the main entrance of the temple and walked on through the courts until we reached the guest hall, where a priest received us kindly. We made known the object of our visit and asked the priest in charge if we might speak to those present. To this he willingly consented, and was himself one of the most attentive listeners. While the evangelist was speaking a thunder storm came up and drove in some masons and other workmen who were engaged at temple repairs, so that we had a good audience for about an hour. When the shower was over we ceased speaking and gave away a few books.

The priest took us about the temple to see the buildings and the various places of interest. First we entered the main hall of the temple, where we found a priest repeating prayers. We were told that this priest had not taken off his clothes to sleep for about a year, but served day and night before the idols, praying and resting alternately. Poor man, his face is the picture of misery, and in his heart is the vain hope that there is a happy life for such as he in the world to come. This magnificent building, with its high ceiling, great pillars, and ponderous idols, is a monument of heathen darkness. Next we went up a stairs to a spacious room above the main hall. There we saw a strange idol with a great many hands and feet. It is called the "Thousand Handed and Thousand Footed Goddess of Mercy." This idol is of Chinese origin, but has been adopted into the Buddhist family, and is to be found in many of their temples. It is said that many years ago the daughter of an emperor was set on leading an ascetic life. She ran away to a Buddhist temple where the father was unable to find her. Finally the emperor was taken sick; prayers were made at the temples for his recovery, and an eye, and a piece of flesh from the arm of his daughter were brought to him as medicine and he was completely cured. Then it was that the emperor appointed Kwan-yin to the high position which she now occupies, and gave her the title of the "Thousand Handed and Thousand Footed Goddess of Mercy."

There, too, we saw a great many books, piled up and carefully covered. The priest told us there were seven thousand two hundred volumes, and that they had come from the emperor. These are prayer books of different kinds, used by the priests in their continuous devotions. There are eight large book-cases, made of good wood, and beautifully varnished, to hold this library. Each book-case contains ninety drawers, and each drawer will hold ten volumes. On the face of each drawer is a character indicating the subject of its contents, so that all the books are classified and arranged for use. Then on the doors of each book-case are four large characters in gold, saying that the library is a gift from his majesty who "sits on the dragon throne." What thought has been put into all this work! What endless needs are expressed by so many prayer books! If only they knew the Living One who says to the sinner, "Whosoever shall call upon the name of the Lord shall be saved," they would be delivered from temple bondage, which is the service of Satan. There is still another sad sight before we leave this place. In one room is a large bell suspended a few feet from the floor. A light log of hard wood is hung from a beam close by, and every minute or so the "priest of the bell" gives the log a swing against the bell, which makes the precincts of this unholy sanctuary like a gateway to the nether world. It is called the "bell of sorrow," and is supposed to alleviate the sufferings of those who are in hell. It is said to cheer the unfortunates who are suffering there, as an occasional flash of light makes glad the heart of the benighted traveller who has lost his way on a dark night.

On another occasion we visited two temples, twelve miles from here. They, too, are at the foot of Mount Li.

The first was built but a few years ago, and seems to be in favor with the people, for a great many priests are there. It is often said that the Chinese have no taste for the beautiful in nature: be this as it may, they have certainly chosen some pretty spots for their temples. As we approached the Hai Mei Monastery, a lad met us and went back with the news that a foreigner was coming. We were received in a very cool manner at the entrance, but were shown on to the guest hall of the priest superior's private apartments. There a number of priests greeted us, and one of them, a tall, slender man with a quiet manner, was introduced as the priest superior. He did not himself accompany us, but deputed another to do what he considered an unsavory task. This man, whom I shall call Talkative, took his seat beside me, and on first sight exclaimed, "Why, foreign gentleman, I know you! Have I not met you at Kiu-kiang? What is your honorable name? I have really forgotten." Before I could answer he went on to say that we missionaries are gods and worthy of adoration, etc. In reply I told him my name, and said that he must be mistaken in thinking that he knew me, for I had never lived at Kiu-kiang. I declined the honor of being called a god and said, "I am sorry to see you here in this temple, worshipping what you acknowledge to be false." He quickly changed the conversation by asking questions about the heavens. I replied that I was not well posted in astronomy, as it is a large subject requiring many years of study. Talkative then began in a verbose and bombastic way to tell of the Buddhist heavens, repeating line upon line from some book descriptive of them. It reminded me of an intricate machine comprised of an incomprehensible number of wheels, each working within the other. He evidently tried to take the wind out of my sails, and asked with an air of triumph if I understood what he had said. I replied, "What you have said is not all clear to me, I do not comprehend it." He then asked if I believed what I understood of it, and I answered "No, because none but Jesus has come from heaven, none but He can tell us of heavenly things." To this they all laughed heartily, saying over and over again, "None but Jesus knows about heaven."

Talkative now wished us to go, so he invited us to look about the temple. The evangelist said that we had come to speak a few words to all the priests, and that after seeing the place we would return. However, after showing us the place they took care not to have us come back that way, and invited us to sit down in a guest hall near the entrance. There we had some lively conversation, for a number came in to debate rather than to listen. One old man came in and bowed before an idol in the room, repeated prayers, and went through a service of some sort, quite oblivious to what was going on. After giving away some books we left this temple for another, about a mile away. There we met but one priest, and he gave us a warm reception. The conversation I had with this man made up for the coldness shown us at the first temple. Lack of space forbids my mentioning the many intelligent questions he asked. Please pray for these priests and for the multitude of people influenced by them.

Encouragements in the Work at Si-chau.

BY MISS MAUD HANCOCK.

IT has been a custom in the mission stations of Shan-si, to have a yearly gathering of all the Christians who can come together from the various out-stations, for a time of spiritual blessing. During the last two years these gatherings have, of course, been impossible, but this year it has been our privilege to renew the custom, at its usual season, just after the autumn harvest.

It was no small undertaking to prepare for so many guests. Here at Si-chau, our Christians are so far all village people; there was therefore not a home in the city to share in the entertainment. However, the Christians were all very good-natured and assured us that they were comfortable with ten or twelve in a room, so we were just able to crowd them into the rooms of our three courts. Four missionaries also came to help us from different stations, three to five days' journey away. It was a great joy to meet with them, as well as with our own native Christians.

AN IMPORTANT FEATURE.

Each day of the conference was begun by a prayer meeting before breakfast, in which both men and women freely took part. The Bible addresses were simple and all tended toward the deepening of the spiritual life. An important and peculiar feature of this year's gathering, has been the confessions of those who denied the Lord during the persecutions of 1900. Those who clearly realized and openly confessed this sin, were received back into the Church, and allowed to partake of the Lord's Supper. Others who had not voluntarily confessed and who do not see anything very wrong in what they did, were disappointed in being refused re-admission. This was the most solemn, the most sorrowful, and yet the most joyful meeting which I ever attended.

The Si-chau Church as it now stands is a tried Church, composed of those who have been through the fire of persecution. Some have proved as true as steel; others are humbled by their failure, and have given abundant evidence of their repentance. The women are so dull intellectually that they found it hard to follow the simple addresses, but I was touched with the earnestness of many of them. Three old women came a distance of 23 miles, with but two donkeys to ride, taking turns riding and walking on feet which have been bound. Mrs. Yang, the wife of Elder Yang, managed with difficulty to leave her home and came a distance of 44 miles. She is a superior woman, is able to read, and therefore greatly enjoyed all the meetings. She has been very helpful in dealing with the other women, and in holding meetings with them. The women all love her and look up to her as a leader.

A SUNDAY IN A CHRISTIAN VILLAGE.

Si-kioh-ts'uen is one of our village centres where I go to meet with the people on Sunday, especially the women who cannot come to us here. I call this a Christian village, because three years ago the temple was destroyed by the consent of all the people. It was only a little

temple built over the entrance-gate of the village, and its ruins still stand with its idols as a witness that the people no longer worship such. I do not think that all of the inhabitants know the Lord, but so many of them do that it does one's heart good to go there.

Teaching the women seems like teaching an infant class in a Sunday School at home, for they know so little. I review the text which they learned last time, teach them another by repeating in concert, ask some simple questions on the life of our Lord, etc. Some bear on their faces the marks of the persecutions of 1900, and some of their homes are minus those who were counted worthy of the martyr's crown.

DESTROYING IDOLS.

I accompanied Elder Yang to a village where a family had invited us to witness the destroying of their household gods, that they might henceforth worship the true God. The elder first ascertained that they understood and really wished to take this step. They were not only fully decided to do this, but seemed quite happy over it. We sang, "I am so glad that our Father in heaven, tells of His love in the book He has given." Then the elder read and explained John 3: 16, after which they proceeded to tear down first the god of the kitchen, on the side of the cave, and next the small shrine on the farther end. The eldest son went into it with all his heart. He had been the first to believe, and plainly showed that this was a joyful occasion to him. When they had torn them all down, they proceeded to burn them, but the elder said that they might do that after we were gone, as we had an invitation to a similar ceremony at another village. So we had prayer, dedicating the cave-house to the Lord, and left them. This family received their first impressions from a Christian family in an adjoining cave, who stood true to the Lord during the persecutions of 1900.

When we reached the other village, we found that the family there had already destroyed their idols, but were anxious that we should have the Christian service of prayer and dedication. A large company of heathen had assembled to look on. Only a limited number could get into the house, but the elder asked them to wait outside until the service was over, and promised that he would then come out and tell them what it meant. As a result, he had a large and attentive open-air audience.

I have just returned from a two day's visit to another place eight miles away, where another family also wished to put away their idols. When Elder Yang and I arrived, we found that there were two families, instead of one, who wished to take this step, so two more homes were dedicated to the Lord and their idols destroyed. The elder solemnly told them that they would gain nothing by putting away the false unless they accepted the true. They eagerly listened while he talked to them of what it meant to follow Christ and to enter into the new life. We certainly have cause for praise and encouragement to further prayer. Will you not join with us in both?

Tidings from the Provinces.

Personal Notes.

REV. F. A. AND MRS. STEVEN will be leaving Shanghai for England (D.V.) on March 14th.

MISS M. MURRAY left Shanghai for home on furlough on February 28th, travelling *via* Sydney.

MR. AND MRS. BOBBY, who have recently returned from furlough, have gone to Kien-p'ing, Gan-hwuy, to take over the work there.

MR. AND MRS. GRIFFITH and Mr. and Mrs. Green have returned to their work at Shuen-teh and Hwuy-luh, Chih-li, respectively. They have had a hearty welcome from the people, who seem very friendly.

MR. C. F. WHITRIDGE, Secretary of the Mission for Australia, has gone to China on a visit. We trust that the insight he will get of the work on the field will be of great service to him in his future work for China.

MISS EDITH SMITH, who so recently lost her sister, has been called home to England, owing to the serious illness of another sister at home, and other urgent family matters. She will be greatly missed from the Kwei-k'i district in Kiang-si.

WE ARE THANKFUL to hear that Mr. Kampman has been able to return and quietly resume work in Pao-k'ing Fu, in the province of Hu-nan. It will be remembered that last autumn Mr. Kampman was obliged to leave Pao-k'ing because of the agitation aroused by Ho Chin-sheng, an assistant commissioner of the Hu-nan military secretariat.

News Notes.

CHANG CHIH-TUNG has been ordered to resume the viceroyalty of the provinces of Hu-peh and Hu-nan.

A REGULAR SERVICE of express trains between stations in Manchuria was opened at Dalny, on February 23rd.

THE PRELIMINARY WORK on the Canton-Hankow Railway has been commenced from the northern terminus.

THE CHINESE GOVERNMENT has announced its intention to buy over the telegraphic service, which has hitherto been a commercial undertaking, and to work it in the future in the interests of the state.

THE CHINESE OFFICIAL REPORTS admit that the rebellion in Kwang-si is increasing and has spread over the border into the province of Hu-nan. The viceroy of Hu-nan has sent troops to the boundary to check the rebels' advance.

A CONFERENCE is to be held at P'ing-yang Fu, Shan-si, on March 18th and 19th, at which the native Church in that district will be re-organized. It is probable that some eight or ten enquirers will confess their Lord by public baptism at that time.

THE PROTEST of the foreign ministers against the appointment of Yu Lien-san, an anti-foreign official, as governor of Shan-si, has resulted in the announcement that he has requested to be relieved

from his post on account of ill-health, and that the government accepts his resignation.

A CONFERENCE of all the missionaries and native leaders in southern Shan-si will be held next month at P'ing-yang Fu, at which many problems relating to the work will be discussed. This will be a most important gathering and we shall value the prayers of our readers, that it may be a time of great blessing.

IN OUR LAST ISSUE mention was made of the disturbed state of part of the province of Cheh-kiang, owing to the Roman Catholics. The officials at T'ong-lu and Yen-chau deemed it wise to request our brethren who are working in these stations to leave for a time. Both Mr. Miller and Mr. Fairclough came to Shanghai, but they have since returned to their spheres of labor.

AN INTERESTING MONUMENT has recently been erected at T'ai-yuen Fu, Shan-si, by the Protestant missionaries and native Christians to express in a permanent way their gratitude and appreciation of the just and sincere attempt on the part of the governor Tsen Ch'un-hsuen and H. E. Shen Tuen-ho to indemnify the native Christians and pacify the province. These officials welcomed the first relief party of missionaries who entered the province, and endeavored to do all that was possible to atone for the cruelties and bloodshed of 1900.

A RECENT MAIL brought us the news of the death of Pastor Song, of Chao-ch'eng, Shan-si. Pastor Song was an old man who had been a faithful servant of the Lord Jesus for many years. He has done a very good work in the city of Chao-ch'eng, especially in connection with the late Pastor Hsi's opium refuge work. Many hundreds, we might say thousands, of opium patients have been under his care, all of whom were taught the only way of salvation from his own lips, and not a few owe their salvation to his teaching. This is the second leading native Christian taken from this Church during the last twelve months.

Si-ch'uen.

SIN-TIEN-TSL.—“Last week we three sisters planned a day's visit to Liu-t'i-pa, a small settlement some twenty or more li distant. Accompanied by the Bible-woman, and two school boys, we started before nine a.m. It was nearly noon when our destination was finally reached. The welcome we received was a warm one, and the parlor bore evidence of recent attempts at cleaning. On either side of the room a huge coffin was stored, which is a familiar sight now, and between these at the large table of usual design, were placed the chairs and benches. Overhead, where the household gods formerly looked down from their shelf, were the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, written in large characters, on colored scrolls.

“Although our senior worker pointed to the basket containing our luncheon, the good woman insisted upon serving ample basins of dough-strips with bean curd. Soon the chopsticks were freely plied by

most of the little company, while samples of foreign supplies were handed round. After tea had been served, for the second time since arriving, our books and pictures were used with advantage. Several strangers came in from the fields and then and there they heard of the Savior—perhaps for the first time! Such eager looks and attentive behavior are not frequently seen, under such circumstances.

“According to their favorite custom, we were escorted quite a distance to the high road, with many farewells. Stopping to rest toward sunset, at a house where refreshing boiling water could be had, one watched with interest a man making the straw shoes worn by the coolies. This has not been a good season for rice, and so the wild berries and acorns are gathered for future use. Tobacco, which seems quite as indispensable here as in other lands, is left to dry in the sun. On arriving at home we were assured that we had walked fully fifty li, or about sixteen miles. The scenery was so varied and beautiful that we felt refreshed, notwithstanding, and we look forward to repeating our visit.

“To-day the novel experience was mine of witnessing the erection of a native house. Bishop Cassels led in prayer, which was followed by a hymn, at the beginning of the day's work. The frame work was put together before it was raised from the ground to its proper position. Many hands were required to adjust the beams. After this a feast was provided. It reminded me of the building of the Temple, as there was no sound.

“Much sorrow has been caused by the conduct of several natives already baptized. Do remember us in prayer! The fields are indeed white.”—(Miss) Mary E. Waters.

Kiang-si.

KWANG-FENG.—“A real work of grace is being done in the Kwang-sin River district. I have seen the following baptisms at this time: An-ren, 5; Peh-kan, 4; Kiu-k'i, 2; Shang-ts'ing, 10; Kwei-ki, 26; Ho-k'eo, 28; Yang-k'eo, 22; Kwang-feng, 8. The interest attaching to almost each case examined has been most enjoyable. I may not take time to mention many, but one of the last received into membership here was a wonderful story. Miss Ahlstrom and Mrs. Ch'en, the Bible-woman, were itinerating about eight miles from here, and came across a Mrs. Chu. She was suffering from a broken wrist, so far as we are able to judge. She asked the Bible-woman what could be done to make her wrist well, as she had been a month without being able to use her right hand. She had prayed to the idol, but without answer. Mrs. Ch'en said she must repent and pray to the true God, who for His Son's sake, the Lord Jesus, would forgive her sins. She must thank the Lord for her food each time she ate, and she must remember to worship Him each seventh day, in this case He would heal her hand and restore its use. She is a woman with such near sight, that it almost means she is blind, for she cannot see to walk, and can only see an individual when right in front of her, about two feet

off. Owing to this she can never come to worship, but the Lord had evidently sent the message home, for she began at once to pray, and in four days she could use her hand a little, although a bone projects about half an inch below the wrist, and gradually she obtained its full use. The friends, however, knew nothing of all this, and it was not till fully three years after that when they were again partaking of food in the village, the people saw them saying grace, and told them that there was one of their worshippers in the village, for she did exactly the same as they did before eating her food. They did not believe it, but when the villagers insisted that they were not deceiving them, the Bible-woman asked them to take her to the house. Sure enough there was this woman, who had only once heard the Gospel, yet during the three years since she had received the Truth she had never worshipped idols, she had always remembered to give thanks before partaking of her food, and what is more remarkable, she was perfectly correct as to which day was the Lord's Day, for she had not ceased to observe it, though without the help of anyone, except the Holy Spirit Himself during all this time. Our sister and the Bible-woman were over-joyed at making this discovery. Truly it is a case of 'Cast thy bread upon the waters, for thou shalt find it after many days.' The dear native Bible-woman had this passage verified in her experience. I had the joy of baptizing this dear woman, and I learn that in the village where she lives the people are most favorably influenced towards the Gospel, all through her life and prayers. Praise God."—*Arch. Orr-Ewing.*

Gan-hwuy.

NING-KUEH-FU.—"We had a three days' conference at Hwang-lu, a parish 12 miles from here. There we have an organized Church, with Elder Hwang and Deacon Ch'en in charge. The work at this place is the most satisfactory in the district. It is entirely self-supporting. This year they subscribed \$100.00, Mexican, to improve the building which they bought last year. They have put flooring in the chapel and had the whole building painted. Of the enquirers examined, 22 were baptized, 15 men and 7 women. The majority of these are members of Christian families. The work is of six years' standing."—*C. Miller.*

Shan-si.

P'ING-YAO.—"I am glad to say that the Lord gave His blessing at our conference meetings and many went away cheered and strengthened. On the 25th, we received nine into the Church by baptism, most of whom had been waiting for a long time. Of this number, six were from Hsu-keo, two from P'ing-yao district, and one from Huah-keo. This last was a young man of twenty odd years, a member of the family of whom six were massacred in 1900, and we have good hopes of seeing more of their number coming out boldly on Christ's side. Sunday, the last day of our meetings, proved to be the best. We began with a prayer meeting from 7 to 8, followed by breakfast, then at 10.30 Mr. Shindler took the

meeting, his subject being 1 Pet. 2: 9. After this, the facts of the recantations and backslidings were laid before all, and we knelt in prayer and confession. There was a very free confession on the part of many, and we felt that the Spirit was touching hearts: 'He will convince the world of sin,' and He convinces His own children of sin too, but of sin pardoned. The prayer and confession over, we all partook of the Lord's Supper together, and our long meeting closed. It is a great relief to know that we can once more gather around the Lord's Table as we ought, and although but few of the former Church members are yet received back, yet we hope the number will be greatly increased before the end of the coming year. We also had the joy of receiving the Kiai-hsiu Christians and some eight from Hsiao-i, but more would have been received from the latter place had they been able to attend."—*J. Falls.*

Hsu-keo.—"I spent five days at T'ai-yuan Fu and saw a good many of my old friends among the native Christians. I saw the different memorials put up to the martyrs, and the cemetery, but these all seemed poor and meaningless. It was solemn beyond expression to stand in front of the fu-tai's ya-men on the very place where they were killed. We also went to the house where they spent their last two days. A man was keeping the place who was there at the time of the massacre, and he gave us a description which has made it all more vivid than it was before. The people are all very much frightened for the present, and no one will own to having been an eye-witness to the massacre. I was also interested to have a talk with a Christian man who actually saw Miss Rice and Miss Huston after they had been attacked and Miss Rice killed, although he did not make himself known to them. One has much to hear from the Christians of God's dealing with them at that time.

"I am now at the Hsu-keo opium refuge, holding meetings daily with the nine Christian women and girls who live in the north suburb here, and also helping the five women who are in the refuge breaking off their opium. They are intelligent women, on the whole, and want to hear the Gospel. I am very much pleased with the steady way in which the women here have gone forward. At the P'ing-yao conference, six from Hsu-keo were baptized, and four of these were women. They are so glad to come every day, the young people in the morning and all in the afternoon, for me to teach them, and they want very much to have a lady missionary permanently settled here."—(*Miss*) *E. French.*

CHAO-CH'ENG.—"At the K'ong-chwang conference 37 men and 37 women were baptized; several others had been accepted, who were either not present, or for other reasons were not baptized. In point of numbers, the conference was a great success. Arrangements had been made for entertaining between 500 and 600, but by the afternoon of the first day the number attending the conference increased to 800 or 900; on the second day it was reported that over 1,000 sat down to food, and at two or three of the meetings the number gathered in the large,

new church could not have been below 800. There were many workers caring for those who were unable to attend many of the meetings."—*A. Lulley.*

Monthly Notes.

BIRTHS.

December 3rd, at Song-yang, the wife of H. Klein, of a daughter—Christine Ruth.

December 14th, at Hwei-chau, the wife of G. W. Gibb, of a son—George Albert.

December 26th, at Wu-hu, the wife of H. E. Foucar, of a son.

January 8th, at Shanghai, the wife of A. E. Arnott, of a son—John Francis.

January 16th, at Kih-chau, Shan-si, the wife of Alfred Jennings, of a daughter.

ARRIVALS.

December 14th, *W. G. and *Mrs. Bobby and two children, and *Miss E. Palmer, from England. *E. Frohlich and *Miss Brunnschweiler, from Germany. Miss E. H. Spiller, from Australia.

December 23rd, *D. E. Hoste and A. W. Large, from England.

December 27th, *Mrs. A. R. Saunders and two children, *T. A. S. and *Mrs. Robinson, *J. and *Mrs. Graham and two children, *Misses G. M. Muir and *L. Seymour, from England.

February 10th, at Shanghai, Misses *L. A. Batty, J. B. James, and M. E. Funk, from America; Misses *F. M. Williams, *R. Angwin, B. Reid, and E. Ingman, from England.

March 3rd, at Vancouver, Mr. and Mrs. H. S. Ferguson and three children, per S.S. Empress of India, from China.

March 5th, at New York, per S.S. Oceanic, Miss Mary Allen, from England.

DEPARTURES.

January 17th, from Shanghai, Mrs. Soderstrom and child, and Miss S. E. Jones, for England.

*Returning.

Recent Baptisms.

SHAN-SI—

Hoh-chau	...	...	...	7
Hung-tung	...	...	...	67

SI-CH'UEN—

Kwan Hsien	...	...	...	4
Ch'en-tu (out-station)	...	...	...	3
Kia-ting	...	...	...	1
Siao-shi	...	...	...	3
Lu-chau	26
Shuen-k'ing	10

KWEI-CHAU—

An-shuen	14
Tuh-shan	2

KIANG-SI—

Lin-kiang	3
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CHEH-KIANG—

Wen-chau (out-station)	5
P'ing-yang (out-stations)	9
Ch'ang-shan	3
Long-ch'uen (out-station)	3

HU-NAN—

Ch'ang-teh (out-stations)	3
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163

Total during 1902 ... 963

Editorial Notes.

WE greatly regret that, owing to continued ill-health, it has become necessary for Mr. J. F. Broumton, the Treasurer of the China Inland Mission in China, to take a furlough. He purposed sailing for England, via America, on March 1st, per S. S. Iyo Maru, and is therefore due at Seattle on the 26th inst. Mr. J. N. Hayward, who has long been Mr. Broumton's colleague, has now been definitely appointed Assistant Treasurer, and will be Acting Treasurer during Mr. Broumton's absence.

Mr. Walter B. Sloan has recently been appointed Assistant Home Director of the Mission in Great Britain. Being relieved from the secretarial duties of the Mission, which will now wholly devolve upon Mr. F. Marcus Wood, Mr. Sloan will be free to devote his time and attention to the many and varied needs of the ever-growing work, and particularly in seeking to develop throughout the country and in the Church at large a deeper sense of responsibility for the spread of the Gospel in China.

There is at the present time great need for prayer on behalf of China. These are days of transition, when China is being moved from one end of the empire to the other, by a conflict of the powers which lie behind an old conservatism with all the spiritual and intellectual influences at work in their midst. All the elements of unrest inseparable from a period of change are present, and there is need of continual prayer, that peace may be maintained, and that the present unrest may give place to a rest which can only come by the acceptance of the true God.

We are frequently asked what are the necessary qualifications for missionary work. In an excellent article by Mr. Eugene Stock, which has recently appeared in *The East and West* (England), there is the most succinct answer to this question that we remember to have seen: "For the actual work of missions, it is important to 'make choice of fit persons' to serve in the sacred ministry. But to judge by some recent comments, there is little appreciation of the care actually taken by the missionary societies in this respect. Qualifications physical—health and strength for a foreign climate; qualifications mental—sufficient at least to indicate ability to acquire a foreign language; qualifications moral—backbone of character, readiness to sink self; qualifications theological—knowledge of the Bible and intelligent Churchmanship; qualifications spiritual—a heart wholly given to Christ, and a life fashioned by His precepts and examples. None of these are forgotten in the society I know most about." We believe that there are hundreds of Christians in England and America to-day who, if they read these few lines, would be compelled to acknowledge that God had granted them in fair measure to meet these necessary qualifications, and therefore to ask themselves, "Why should not I go?" Will our readers help to bring these lines before the notice of suitable persons, especially *young men*, and pray that the Lord of the harvest may send forth laborers into His harvest?

We are indebted to the Student Volunteer Movement for "A Geography and Atlas of Protestant Missions," in two volumes, by Harlan P. Beach, M.A., Educational Secretary of the Movement. This valuable work is the twenty-third in a series of text books that has been published since 1894, for the use of students in the institutions of higher learning of North America. The Geography (Vol. I.) reviews the various mission

fields in twenty-one chapters, giving facts bearing on the geography, ethnography, and religions of the countries under discussion, thus placing the reader in possession of the main elements in the missionary's environment. This is followed with a present-day survey of the missionary force, work, and outlook. The Atlas (Vol. II.) is a royal quarto, and contains, in addition to the excellent maps, beautifully engraved and colored and specially prepared for this work, the statistics of more than four hundred independent and auxiliary societies, and a very complete index to the Protestant mission stations of the world, showing at a glance the location of each on the maps, what society or societies are there, the year in which they began work, their force of workers and forms of work. This "Geography and Atlas" presents a comprehensive survey of Protestant missions: their environments, forces, distribution, methods, problems, results, and prospects at the opening of the twentieth century. We heartily recommend this work to all students of missions. The prices for the two volumes are \$3.00 (in boards) and \$4.00 (cloth bound). They may be obtained from the Student Volunteer Offices, at 3 West 29th St., New York City.

In the last issue of *National Righteousness* (England) is given a fac-simile of an act recently issued by the "General Assembly of New Zealand in Parliament assembled," which declares it "unlawful for any person to smoke opium," and any person found smoking opium is "liable to a penalty not exceeding ten pounds." At the same time the British Government is maintaining and defending the manufacture and sale of opium, specially prepared for smoking. "In the year 1892-93 the area of land under poppy (cultivation) in Bengal was 452,243 acres. In 1901 the area was 595,000, an increase of 141,757 acres." In the same number of *National Righteousness* Dr. E. H. Edwards gives an account of an interesting conversation he recently held with the treasurer of Shan-si on the subject of opium, from which we give a short extract. Dr. Edwards writes: "In the conversation I had with the treasurer of the province (the official who, during the massacre of 1900, saved the lives of twenty-six missionaries), a man second only in rank to the governor of the province, he put to me the question, 'Why do the English grow so much opium in India?' 'Ah! in speaking on that subject we English certainly have no 'face' before the people of your country, but I am glad to be able to tell you that there is a society in England which is constantly appealing to our government to put a stop to the cultivation of opium in India.' 'That is good; but why is your government unwilling to interdict the growth?' 'Well, I must confess it is simply because they want the money which the opium brings to the revenue.' 'Do the people of your honorable country smoke it?' 'Very, very few; because in our country it is regarded as a poison, and the people cannot easily procure it.' 'Do the people of India smoke opium?' 'Not very many.' 'Then most of what is produced in India comes to China?' 'Yes.' 'Ah! this opium smoking is doing our people more harm than anything else, and I am sure our government would take steps to put a stop to the practice if the importation from India were stopped. Until that is done our hands are practically tied.'" This is but a sample of thousands of such conversations the missionary constantly has with the Chinese people. What must be the thoughts of a heathen man regarding the doctrine taught by the people who also bring the opium? The majority do not distinguish between the action of the individual and his government.

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I give and bequeath to the China Inland Mission, the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places :

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- - -	Every Friday, at 7.45 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	} - - -	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- town Avenue	- - - }	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	} - - -	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	- - -	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	} - - -	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- ton Boulevard	- - - }	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	- - -	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	- - - }	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

How Paul's Prayer Was Answered.

NOTES OF AN ADDRESS BY REV. C. G. MOORE.

I WISH to address myself to Christian workers, and to present some aspects of truth from the Word of God which may help to support us in the Spirit of God and in the Gospel of His dear Son.

You will remember that our Master spoke a parable to this end, "that men ought always to pray and not to faint." The inference from the parable is this: that if perseverance in request can accomplish so much where a reluctant, unwilling, unjust creature is concerned, much more shall perseverance prevail with the living, merciful God, who loves to be won and conquered into a great bestowal of favor. Therefore, our Master says, we are to pray and not to faint—not to cease until we have obtained the thing that we seek at His hand.

How much of our praying has been praying that has ended not in success, but in fainting! Think of the things we have *begun* to pray for, and not obtained! This fainting in prayer is

THE PLACE OF BREAKDOWN IN MANY A CHRISTIAN LIFE

and the point of leakage. So let us consider our Master's word of grace, that we may be encouraged to pray and not to faint.

All true prayer begins in the heart of God, and is put into our heart by Him. Never think of it as beginning in you and your desires. He wants to put into all our praying the very best that is in Him; and when our prayers are of His inspiration we can rest assured that the loving, longing heart of God will not lightly let go the thing that it seeks, and has prompted us to seek. All that is truly Christian is God's work in us—begun, sustained, and carried out to its perfection by His mighty inworking. That word *effectual* in the familiar passage, "The effectual fervent prayer of a righteous man availeth much," has by some weighty authorities been rendered, "the *inwrought* fervent prayer." The prayer that God begets and sustains until it comes to its realization and fulfilment "availeth much." In prayer, as in everything else, let the emphasis be upon God. What is needed is not that we should try to become heroes in prayer, but that we should diligently abide in such relation to Him that He can nourish and sustain the prayer life He has begotten in us.

For illustration of this fact, will you turn to the Epistle to the Romans, the fifteenth chapter, from the twenty-second verse, and read with me to the close of

the chapter? Here the apostle acquaints his friends at Rome with his present circumstances, and the plans and hopes he is cherishing. The Epistle was probably written at Corinth, at the close of what we know as the third of Paul's missionary journeys. In the previous spring his plans had been somewhat disordered by the hasty flight from Ephesus, consequent upon the riot described in Acts 19. After visiting the churches in Macedonia, he passed into Achaia, and settled at Corinth for three months, and from thence he sent his letter to Rome. He explains to the Christians there that his long-cherished hope of visiting them seems likely at last to be realized. "Now having no more place in these parts," he says, "and having a great desire these many years to come unto you; whensoever I take my journey into Spain I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. . . . When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain." Under these circumstances he asks his friends at Rome, perhaps in their Sunday morning prayer meeting, to join him in

THREE REQUESTS.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa"—to return to Judæa was to return to a very lions' den—"and that my service which I have for Jerusalem may be accepted of the saints: that I may come unto you with joy by the will of God, and may with you be refreshed." What a wise man the apostle was! "Come unto you with joy"—he had no idea of turning up anywhere to be comforted, caudled, and nursed.

Now, the last chapters of the Acts are a record of the answers granted to those three prayers in which Paul asked his friends at Rome to join him. Let us study the record.

Turning first to Acts 20, we are at once linked at verse three, in time and event, with the passage which we have just read in the Epistle to the Romans. "He came into Greece and there abode three months." There we are at the date of the letter, when that

three-fold request was sent to Rome, and in this and the following eight chapters we have the record of the glorious answers to every one of them. Let us trace them.

The very first words are these: "And when the Jews laid wait for him." Yet Paul was praying that he might be delivered from them that do not believe! Right off here is something hostile, something that seems to suggest, What is the good of praying? But did Paul say that? Many times, perhaps, we have said it. But was not the prayer answered in the revealing of the plot against his life? Of course it was! Was not the prayer answered in the shutting of the wrong door? Have we gratitude enough for shut doors? If the murderous Jews shut the door, the probability was that they would shut it tight, and that was a blessing. And then there was another way round. Without allowing himself apparently to be either distressed or annoyed, Paul just went round by Macedonia instead of sailing into Syria. God will always guide you round the other way when the other way is His answer to prayer.

Look next at verses 22 and 23 in the same chapter: "And now, behold, I go bound in the Spirit unto Jerusalem," Paul said to the elders summoned to meet him at Miletus, "not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." There comes into this praying man's life a sense of all-encompassing hostility; but does that mean that his prayers are not going to be answered? Of course it does not. See the beginning of the answer in the strength of his spirit, and in the joy of his heart. All the way to Rome we shall catch

THIS NOTE OF JOY.

And when *you* really begin to pray, it may be that there will come also into your life a feeling of all things being against you. Do not be greatly distressed thereby: you are in the apostolic way.

Look next at 21: 17: "And when we were come to Jerusalem, the brethren received us gladly"—and, of course, the money too! They wouldn't have been true Jews if they hadn't! Here is one prayer answered—"that my service which I have for Jerusalem may be accepted of the saints." So now we can dismiss the second of the requests.

There is an order of time in the answer of our prayers. Some while ago, one memorable Sunday evening, I remember asking God for two things. I had been away to recruit after a severe illness, and closed the holiday with a little time of special prayer. Two things were on my mind. The first was granted the very next morning, through the first friend I met on returning to London; the other was not given for fourteen months; but then so wondrously, so gloriously, and with such a revelation of God, that the glow of it all abides to this day. The prayers may have the same date, but it is not always so with the answers. Let us not expect it. Let us be content with God's time and order.

But, returning to Paul at Jerusalem, we read that he was persuaded to join himself to four men who

were clearing themselves of a vow. All went well until nearly the end of the seven days (21: 27), when he was noted in the temple by the Jews which were of Asia, and immediately there opened a scene of riotous disturbance. "All the city was moved, and the people ran together, and they took Paul and drew him out of the temple, and forthwith the doors were shut. And as they went about to kill him"—what now of the prayer that Paul might be delivered from the Jews that did not believe? What do we read?—"tidings came unto the chief captain of the band that all Jerusalem was in an uproar; who immediately"—one of God's wonderful promptitudes—"took soldiers," and rescued the apostle and carried him safely into the castle! Is that the way God answers prayer? Yes! Was not he delivered from them that did not believe? But, oh, what an alarming riot! Yes, but riots are sometimes the prelude of the answer to prayer.

On the morrow Paul was taken down into the council, and there again had to meet the malice of his enemies. At the tenth verse of the twenty-third chapter we read: "When there arose a great disturbance, the chief captain, fearing lest Paul should have been pulled in pieces of them"—and yet away yonder at Rome the saints were praying that he might be delivered from them that did not believe! But did they pull him to pieces? By no means: the Roman captain "commanded the soldiers to go down and take him by force from among them, and to bring him into the castle." Does God answer prayer? Was it all in vain that God had been asked to deliver his servant?

And then what a night—not of mere safety, but of glory! In the night, "the Lord stood by him and said, Be of good cheer, Paul"—Paul never forgot those words from the lips of the Lord Jesus, and took to the use of them himself—"for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." To this praying man in his prison, the Lord Jesus Himself came down from His throne to reassure and comfort him: "Paul, thy prayer is heard; to Rome thou shalt go!" And to Rome he did go. You will get your

STRONGEST ASSURANCE OF COMING BLESSING

in the darkest hours on the way to it; you will be made most sure of reaching Rome when all earth and hell seem in conspiracy to prevent your getting there!

But even that is not the end of it all. "When it was day, certain of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul" (23: 12). Do you see how death haunts the path of the man who is really moving on to anything worth having? You are called to walk on the edge of an awful precipice to some of God's best gifts—but with God between you and the chasm. Death again! Yet the saints at Rome were praying the Lord to deliver Paul from them that did not believe, and was he not delivered? You know the story of the wise and courageous deed of that very bright, helpful nephew of Paul's. But I will not put it down to his quick wit that he devised the plan whereby his great uncle was rescued from those murderous men. On that very night, in answer to prayer, around Paul was put once more, at God's command, the guarding power of hun-

dreds of Roman soldiers, who never left him till he was safe at Cæsarea !

Now we come to a great testing time—two years at Cæsarea, when God seemed to be doing nothing ; two years in prison and nothing very much happening. Probably God saw that those two years of absolute rest were needed to recuperate Paul, and make it possible for him to live long enough to achieve his work. So he sent him down to have a nice stay at the coast. Prisons were the apostolic sanatoria. The only way of giving this man a holiday—so full of tremendous energy was he—was to shut him up where he couldn't do anything.

There are two points of grave importance connected with this waiting time which should be carefully noted. The first is brought before us in the twenty-sixth verse of the twenty-fourth chapter, where it is said of Felix : "He hoped also that money should have been given him of Paul, that he might loose him ; wherefore he sent for him the oftener, and communed with him." In our prisons the devil will sometimes offer us a false key and urge, "Let yourself out." Never do it ! Paul might have won his liberty by a bribe, but those Jews would have had him, I am afraid. He needed his imperial escort all the way to Rome ! When God puts you into prison, do not try to answer your own prayers by getting out with any unlawful key. No tampering with conscience ! We all need to be very decided at this point.

For the other point, turn to the thirty-second verse of the twenty-sixth chapter : "Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Cæsar." What a happy thing, what a thing of God, was that previous appeal of Paul's to Cæsar ! It now stood between him and Agrippa, who might have set him at liberty before God's time, and exposed him to fatal dangers.

BEWARE OF YOUR INFLUENTIAL FRIENDS

in any matter that you are committing to God. If they are not in close touch with Him, like Agrippa they may have a will to step in and upset the whole matter. Thank God when something clearly stands between you and any Agrippa who might take you out of prison before God's time, and so mar His perfect plan !

Pass on now to the end of the two years. At last a start is made for Rome. You know what happened. It seemed as though, in that disastrous storm, God Himself was bent on making impossible the answer to the prayer which He had inspired. Once again this man, for whom the saints at Rome were praying that he might be brought safely to them, is set within sight of death. The twentieth verse of the twenty-seventh chapter : "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Luke thought and wrote that, not Paul ! Paul knew perfectly well that he would reach Rome, but Luke had not heard the Voice that glorious night in the castle at Jerusalem. A man cannot always reveal the secret of the Lord even to His most intimate friend. Let Paul speak for himself : he knew all was well so far as he and his mission to Rome were concerned. Nevertheless, he gave himself to prayer, and up from the

side of the ship he came with the glow of God's joy in his heart, and with the very words he had learned from the lips of the Lord Jesus upon his own lips : "Be of good cheer ! for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul ; thou must be brought before Cæsar." And Cæsar meant *Rome* ! Then comes one of the delightful extras that God often throws in on the way to the goal of answered prayer. "Lo, God hath given thee all them that sail with thee."

Then the forty-second verse : "But the soldiers' council was to kill the prisoners." Death again ! And yet they were praying at Rome : "Lord, bring Paul safely to us." But did they kill the prisoners and Paul among them ? Nay ! The Roman centurion is thrust in by God, as an instrument of deliverance, in answer to prayer. "The centurion willing to save Paul,"—he knew it not, but God in heaven was behind his word and his deed—"willing to save Paul, kept them from their purpose."

You know the story of Melita and the viper, in chapter 28, how once again it seemed as though all Paul's journeyings were to end in death. But again came deliverance and an extra, and we pass on to verse 14 : "So we went towards Rome. And from thence, when the brethren heard of us, they came to meet us . . . whom when Paul saw, he thanked God and took courage." Every prayer was abundantly answered ! He turned up at Rome "with joy," the happiest man in all Italy.

When you made out the programme of your voyage to Rome, and imagined how your prayer would be answered, how many riots did you put in ? How many storms ? How many vipers ? How many times did you come in sight of death ? Without fear, put your hand in the hand of the Lord Jesus and start for your Rome to-day ! Oh, the bliss and joy of the Divine upholding that comes to the man that tears up his programme and says, "Let come what will, God cannot forsake me, God cannot fail me. He will never be too late : and to my Rome my God will surely and safely take me."

And you know what Rome was—not merely the place of the fulfilment of personal desire, but a great vantage-ground from which God made a new entrance into human history ; for it was from Paul, at Rome, there came those great Epistles to the Ephesians, the Philippians, and the Colossians. And it is through those whom God has taken through furious storm and threatening death to some Rome, that He still makes new entrance into the history of His Church, for achievement of His gracious purposes, and for the blessing of His people.

—*Bright Words.*

A Divine Command.

"Go," is the order, and "to every creature." That is not a suggestion, not an invitation, not a request ; it is an order. The Church must be foreign missionary, or lose its charter. This is our "Father's business" and we must be about it.—*Rev. A. J. Brown, D.D.*

The Province of Kiang-si.

BY REV. EDWARD PEARSE.

KIANG-SI* possesses peculiar advantages for mission work, its numerous rivers flowing into the Po-yang

Lake giving easy access to all parts of the province, and all the most important places being situated on the banks of one or other of these rivers. Owing very largely, doubtless, to the facilities for transport thus afforded, a very considerable trade is carried on with other parts of China. The climate being equable, the soil fertile, and the rainfall pretty regular, rice and other grain are produced in large quantities. Coal is abundant in places, but the mines are at present only worked for local consumption. Paper is manufactured in many parts of the province, and its preparation gives employment to large numbers of the people. But the chief manufacture of Kiang-si is porcelain, which is turned out in enormous quantities at the far-famed Kin-teh-chau potteries, and is sent to all parts of the empire. In fact, very little, if any, of this ware is made anywhere else in China.

The capital, Nanch'ang Fu, is a large and populous city, and there are besides many cities and market towns of considerable size and commercial importance all over the province. Our C.I.M. work is divided as follows: The Kan River district in the west and south-west, extending to the Hu-nan and

Kwang-tung borders; the Kwang-sin River stations and the two prefectures of Fu-chau and Kien-ch'ang on the east and south-east, bordering on the provinces of Cheh-kiang and Fuh-kien, forming the second and third districts. †

The Kwang-sin River district was the first opened, having been visited by Dr. Douthwaite, from Cheh-kiang, as early as 1877. He rented premises in Ho-k'eo and Yuh-shan, placing natives in charge. A year later Mr. Cardwell opened Kwei-k'i in the same way from Ta-ku-t'ang, which place he had occupied since 1873, and subsequently some half-dozen other stations were opened on the Kwang-

* The province of Kiang-si has an area of 66,400 square miles and a population of 24,700,000 souls. It is governed by a lieutenant-governor and contains 13 fu, 1 chih-li chau, 1 chau, 2 t'ing, and 64 hsien cities, i.e., 78 official cities in all, exclusive of 13 hsien cities, which are included in the fu as Brooklyn is included in New York City. Fifty-six walled cities have no resident missionary. Including lady missionaries and the wives of missionaries, there is only one missionary to every 25,000 souls.

† The statistics of the China Inland Mission in Kiang-si for January, 1900, were as follows: stations, 22; out-stations, 25; chapels, 48; missionaries and wives and associates, 59; ordained pastors, 3; assistant preachers, 21; school teachers, 14; colporteurs, Bible women, etc., 32; unpaid native helpers, 11; organized churches, 25; communicants in fellowship, male, 608; female, 401; baptized in 1899, 202; baptized from commencement, 1,082; boarding schools, 2; native pupils, 59; day schools, 10; native pupils, 115; opium refuge, 1. Owing to the Boxer troubles we are unable to give more recent figures.

sin River. In 1886 Mr. Hudson Taylor visited the district, and decided to make it exclusively a ladies' work, and, with one or two brief exceptions, all the stations have remained under the charge of lady workers up to the present time. These stations are visited by the superintendent of the district, and the ladies are assisted by a staff of experienced native helpers, three of whom have been set apart as pastors, and each of them takes the oversight of as many stations and out-stations as possible. In places which are too remote from the pastors' residence to allow of regular visitation by them, experienced evangelists are allowed to act as pastors until such time as suitable men shall be, as we hope, provided for the pastoral office in each important centre. There is a crying need for godly and gifted native workers throughout the whole province, and indeed throughout all China. That

the Lord of the harvest may raise up and send forth many such is our constant prayer.

The first station on the Kan River was opened in 1891, when Ki-an and Feng-kang were occupied about the same time. After some futile attempts to open Chang-shu from 1891 onwards, it was finally occupied by Mr. James Lawson in 1895. But there was much opposition and prejudice to overcome in opening each



KIU-KIANG, KIANG-SI.

View of the creek running into the Yang-tse from the bund at Kiu-kiang.

of these places, and it was only accomplished after long periods of itineration in the neighborhood, and in the case of Chang-shu, Mr. Lawson spent some six years itinerating in the district before he succeeded in effecting a permanent settlement there. Since then several other places have been occupied in this part of the province. God has prospered the work, and, in the Kwang-sin River district especially, there are some fairly strong churches; and on the Kan River also, though the work was so much more recently commenced, God is giving His blessing, and there is very much to encourage us. We have two boarding schools for girls, which are always full, applications for admission of more scholars being received than we are able to accommodate. We have also several day schools for boys, which are also as a rule appreciated by the Christian parents.

Other Missions working in Kiang-si are the English Brethren, who have several stations to the south-west of the Po-yang Lake, and the American Methodist Episcopalians, who are working from Kiu-kiang and the provincial capital as their chief centres.

The Roman Catholics have also a great many foreign priests stationed in the province, with a numerous native following, but they are both feared and disliked by the people generally because of their arrogant pretensions and unscrupulous methods of work. Several riots have occurred in connection with their mission during recent years, resulting usually in the destruction of their premises, the driving away of their priests, and consequent temporary suspension of their work. But they are always able to secure abundant compensation for their losses; and, as a rule, build larger premises than those which have been

destroyed, and generally appear to be more firmly established after a riot than they were before it occurred. The close proximity to us of the Roman Catholics in so many of our stations forms one of our chief difficulties in Kiangsi, as in other parts of China. And in order that we may know how to deal with the many perplexing questions which their presence occasions us, and to enable us to deal with all other difficulties incident to the work, in its present stage of development, we need much prayer that the special grace and wisdom, so much needed, may be given to all the workers, European and native alike.

The Life Story of Yao Ch'ong-seng.*

BY MISS S. GARLAND, TS'IN-CHAU, KAN-SUH.

[On two different occasions, with an interval of several years, Mr. Yao has, by request, told the story of his life at our Sunday evening meeting. In each of these narrations, there were incidents mentioned which were not related in the other. I have woven these two accounts into one, and have also added one or two statements made to me at different times by Mrs. Yao. Mr. Yao was speaking to those who knew him. In reproducing his story it has been necessary to adapt it to those who do not know him. Apart from these alterations the story is told as nearly as possible in his own words. I can scarcely hope to call forth by this written account the interest which held our meeting for two hours a few Sundays ago.]

THERE is one verse of Scripture which through many years has been food to my soul. It is Rom. 8: 28, "All things work together for good to them that love God." Looking back over my life, I can see how true it is.

My father was forty-five years old when I was born. He gave me the name of "Rest," because thus late in life he had obtained a son. Subsequently three more sons were given him. At this time our family was in comfortable circumstances. My father had a prosperous business in Si-ch'uen, and also owned more farm land in our village than was needed for the support of our family. I was able to remain at school till I was eighteen or nineteen years old. Then came times of trouble. The business in Si-ch'uen was ruined, and the property lost in the T'ai-p'ing Rebellion. Next came the Mohammedan Rebellion in Kan-suh, extending, with several intervals of peace, through many years. My father died worn out with trouble and anxiety.

We lost much property, and in 1872 one of our children was taken. One day the alarm was given that the rebels were about to attack our village, and we set out to flee to the fortress on the hills above us. I was leading my old mother and carrying a bag of grain and some other necessary things: my wife was carrying the baby and leading our other child (six years old) by the hand, when we saw a company of mounted rebels swing around a turn in the mountain path. They were coming right down upon us, and we could not run from them; the only thing to do was to jump from the road down a steep bank, and take refuge in the hollow below. This we did. The men saw and cursed us as they passed along the road above

but seeing that we were poor folk, they thought it not worth while to waste their time, in coming down after us. After they had gone we climbed up another way, and finally reached the fortress. The leap down the bank cost us the life of our baby. Though we could not tell how he had been hurt, he lay moaning in his mother's arms until about midnight and then passed away. The miseries of those bitter, bitter winter flights through ice and snow, often with bleeding feet, over rocky roads and frozen streams; of midnight alarms and long days of suspense and fearfulness; and of weeks of hiding in the dreary hill-top fortress, from which sallies must be made down into the valleys for food and water—these are all familiar to those who have passed through such rebellions. But I must not dwell on the troubles of those years.

FIRST MEETING WITH A FOREIGNER.

My first meeting with a foreigner was during the famine which followed the Mohammedan Rebellion. I was on my way to Si-ch'uen, and had reached Ts'ao-kioh-p'u. I was drinking tea at an inn, intending to go on further before stopping for the night, when a foreign gentleman arrived and engaged a room at the inn in which I was resting. He had with him a mule-load of wadded jackets, and soon sent for the head man of the place, saying that he had come to distribute these to the needy, and that he wanted them to be given to those only who were really destitute. When this was known, many of those who had clothes took them off and came in with scarcely anything on. I myself saw one boy get possession of two jackets in this way. I was so much interested in this foreigner that I determined to stay all night and see all I could of him. I had heard a great deal of evil about these people from over the seas, but I could not make the stories fit in

with the kindness and goodness of this man. Yet, though I secretly admired the man, I had nothing to say to him, and did not hear him preach.

Some years after this I came into Ts'in-chau one day on business, and while in a friend's shop I found on his table a copy of Mark's Gospel. "What?—a foreign book?" I said, "Wherever did you get it?" "Oh, you can get them easily enough when the foreigner comes along; they are only too glad to give them to people. You wait a bit, and one of them will be along." I sat waiting, and presently my friend said, "There they are—two foreign women—go out and ask them, they will give you books." But this I was ashamed to do, and finally persuading my friend to let me have his copy, I took it home and read it. I was much interested in it, but failed to make much of it, being more struck with John's camel's hair coat than with anything else.

Not very long after this, news was brought us of the death of a son who had been working in his uncle's shop in Lan-chau, and I had to go up to settle his affairs. Sad, indeed, was my heart on this journey. At that time, Suen-ie (the first convert in Ts'in-chau), was also in Lan-chau, having gone there with Mr. Parker to secure a house for the Mission. I asked him why he had taken to following the foreigner. Was not the doctrine of Confucius better than any other? "Why," he said, "the Bible tells us to worship the very *Shang-ti* (God) that Confucius talks about." "You don't mean to say so!" said I. "Ever since I was a boy I have wanted to know who the *Shang-ti* is that we read of in the classics. I asked my teacher at school, but he could not tell. Since then I have asked priests and necromancers and others, but no one ever could tell me. This is something to have learned."

* This article is being published as a leaflet, and may be obtained from the offices of the Mission, post free, for 3c. each, 30c. per doz.

Suen-ie gave me some Christian books and asked me to come to service on Sunday. Finally I promised to do so.

FIRST ATTENDANCE AT WORSHIP.

The next Sunday it was very wet and muddy, and I had to walk two miles. However, I had promised, and I was bound to go. My courage failed me when I got to the door. I was so wet and muddy, so shy of seeing the foreigner, and so hazy as to what the worship would be like, I almost turned back; but I finally plucked up courage and went in. There sat three foreign gentlemen and Suen-ie. I was late. Each of the foreigners had a strip of board by his side, about two feet long. Presently Mr. Parker said they would pray, whereupon they all rose, and clap went those boards on the floor. I was out of the door in a moment, not knowing what the boards could be for, unless it was to *beat me!* I afterwards found they were to kneel upon, as the floor was of mud. Suen-ie came out after me. I said, "Why ever did you make me come, and why didn't you tell me what it would be like?" I was persuaded to go again, though, later on. This time Mr. Parker was again leading, and there were present a number of blind and lame beggars who had a dinner given to them. I thought, "Whatever am I coming to? Am I to be classed with these blind and lame beggars?" However, I sat through the service. The text was, "I am the Resurrection and the Life," and I felt though I had been classed with beggars, I had heard a truth that I had never heard before. What a wonderful Being He must be who can say, "I am the Resurrection and the Life!" This sank deep into my heart.

Soon after this, however, a friend who knew I was seeking after truth, introduced me to the head priest in one of the Lan-chau temples. This man, a Taoist, took a fancy to me, and was very anxious that I should cut myself off from my wife and family and devote myself to a religious life, taking the vows of a Taoist priest. He told me, as an inducement, how wealthy the temple was to which he belonged; how much land they had under opium, rice, etc. I replied that that was not at all what I wanted. I had a certain amount of land of my own, and if I gave up the secular life for a religious one, it would be to get free from earthly things, to try to find a "still heart." I should want to get to the loneliest possible place. This pleased him more than ever, and at last it was arranged that I should leave my home, and he his temple, and together we would take up our abode on the top of a certain hill which was as lonely a place as could be found. He got me a robe,

a hat, a begging bowl, and a rosary, and I left to go home and put my house in order, hoping to return at once to carry out our plan.

GOD UPSET HIS PLANS.

But God had other plans. I arrived home to find our eldest son very ill. For five months we were never without sickness in the home. Through all that long winter, night after night, while watching by the sick one, the New Testament Suen-ie had given me was my constant companion; and over and over the words rang in my heart, "I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall he live." I have that book yet: it is worn almost to tatters. Over and over, again and again, I read it, and by the time the way was clear I wanted no more to be a hermit, but I did want to know more of this doctrine. Suen-ie had told me that there was an Old Testament, and had given me a copy of Genesis. I set my heart on getting the whole book.

As soon as I could get into the city, I made enquiries for the Gospel Hall, but was willfully misdirected. Then I was told that there was no teacher at the Hall, and that I must wait till Mr. Hunt came back from furlough. Every time I went into the city, I asked whether Mr. Hunt had returned. At last one day I was told, "Yes, he passed along the street yesterday." I asked the way, and found the Lower Hall (Ladies' House). The door was ajar. I hesitated at first, not knowing what sort of reception I might get; then I boldly pushed the door wide open and went in. Presently Miss Kinahan appeared and asked what I wanted. I said, "I hear that you keep Old Testaments; I want to buy one." Miss Kinahan told me that Mr. Hunt had returned, and that I had better go up and see him. I found Mr. Hunt and got the book I wanted. He asked me to sit down and drink tea, and invited me to come to service on Sunday. How glad I was! The fever within me was suddenly cooled. I did not know then to say, "Thank the Lord," but if it were now, I would say it a good many times.

CONSIDERED INSANE.

From that time I attended service on Sunday and read diligently the Old and New Testaments. My family thought I was bewitched. Mother would scold me at night for burning so much oil. Then I would put up something to screen the lamp, and she would think it all right. Bye and bye she would awake again to find the light still burning. "That imp reading still!" she would cry. "He's bent on emptying that lamp;" and I would have to give in. But the

book would go with me to the field next day, and breakfast time (11 a.m.) would likely enough find me in some hollow or gully, reading.*

After attending service for some time, I heard from Liu Teng (Mr. Hunt's servant) that a man was wanted to carry a load of things to the Gospel Hall in Feng-siang. I at once offered to undertake the trip. I had seen the foreigners residing at Lan-chau and Ts'in-chau, as well as the one who gave away the garments, and I wanted to know whether those at Feng-siang were the same. I found they were, and was more convinced than ever that, as these men were so different to my own countrymen, the doctrine they brought must be something surpassing man's thoughts and ideas.

A SEVERE TEST.

The end of that year was, of course, a testing time. A few days before the close of the year I went to the city to buy some things, and came back without candles, paper money, or incense for ancestral worship. My old mother was terribly upset, and herself procured some through a neighbor. Old Year's eve came, and with it the struggle. I sat on the edge of the brick bed reading my Bible. "And you mean to say that the ancestors of this house are not to have offerings to-night?" said my mother. "I do," said I. "The offerings shall be made!" she cried; "if you will not do it, Ts'ang-wa (my eldest son) shall." "No, he shall not," I replied. Poor old mother, she was very angry, and ordered Ts'ang-wa to burn the incense and paper at once. He would have liked to obey her, but was afraid to do so, and so cried instead, finally appealing to his mother, as to what he should do. She replied: "The books your father has say it is wrong to worship ancestors. Let us try it this time. If they (the departed spirits) want the offerings and come for them, we can make it up by giving them extra." Outside in the village crackers were sounding, and everyone was astir—our house alone was now dark and quiet. Soon other members of our family and clan came in to make the usual bows to the ancestors of our branch of the family. "What?" they cried, "no one astir? whatever does it mean?" "Oh!" wailed my mother from the window, "this family has no descendants; there is no one to present offerings."

* Mrs. Yao has often referred to this time and to their distress at his supposed insanity. What uncanny power could have taken possession of him to make him sit out in the snow hour after hour, reading by moonlight when there was no oil in the house? And what could make him walk twenty-seven miles to and from the city every seventh day when he took nothing to sell, and bought nothing to bring back? At this time he seems to have said little at home about the Truth.

After a while they went off, muttering, "The devil! What trouble he will bring upon himself!" From that time the opposition in the village was very strong, and my mother was irreconcilable.

BECOMES A SOUL-WINNER.

In course of time I was baptized, and took the name of Ch'ong-seng (*i.e.*, Born Again). After a time Mr. Hunt asked me to teach a boys' school which he was about to open, and I consented and taught there for some time. I was much concerned about my mother. She was old and might pass away at any time, and was still so opposed to the Truth. I spoke to Mr. Hunt about her, asking him to pray specially for her. He told me to ask her to come and stay a while in the city, hoping that the ladies might be able to win her. I persuaded her to come. At one of the first meetings she attended, those who desired baptism were asked to give in their names. What was my surprise when I heard my mother give in hers! Truly, truly, - I thought, the Bible is true; it says, "Say to this mountain, move from here to there, and it shall be done." Here is my mountain moved at one stroke. Truly God's grace is great. P'u-ts'ang (a son, aged fourteen) was baptized about the same time as his grandmother.

In about two years my mother passed peacefully away. Mr. Hunt and Suen-ie came out to the funeral. My son, Ts'ang-wa, was away from home at the time of his grandmother's death. When he came home, my eldest brother, who had been present all through the service in the house, and also at the grave, told Ts'ang-wa that he, with his own eyes, saw Mr. Hunt take out my mother's eyes, and that he only refrained from taking out her heart also when I knelt and, weeping, besought him not to do so. After hearing this story, Ts'ang-wa came in and threw himself on the brick bed weeping like a child. It was a long while before my wife could find out what was the matter. Then she sent him to another relative who lived in a village some distance away, and who had also been present at the funeral. Happily he told the truth. If he had not done so, things would have gone hard with us. As it was, the story was believed by not a few.

Not long after this, my younger brother came down from Lan-chau to be married at our house. I found he had consulted the geomancers, and had chosen a lucky day for the ceremony. I said we would choose another day, as the Lord's disciples did not believe in lucky or unlucky days. This he would not agree to, so I said that in that case, neither my wife nor I would take any part in the cele-

bration. There was a great outcry at this, as the women folk said they could not possibly do without my wife to manage affairs. My wife also said that she did not see that it mattered, and refused to go to the city with me. I said, "You will go, if I carry you there," and went to saddle the donkey for her. When I came back, I found the door and window locked and barred. It did not take long to break open the window, but what a wailing there was! My wife was soon on the donkey, but the others wept as though they were escorting a funeral. Outside the village we met a near relative, who took the trouble to climb a hill in order to avoid speaking to me. I felt very down-hearted as I walked along that day; my nearest relative did not distinguish between my back and my face, and even my wife was against me.*

SORROW UPON SORROW.

The year before Mr. Hunt went on his second furlough, sickness again came to our home. P'u-ts'ang (then eighteen) was taken ill in the city, and after a while we moved him into the country. Though he rallied for a time, the improvement did not last, and after some months of great weakness, he passed away, telling us not to grieve, as he was sure the Lord was going to prepare a wide, wide place for us in heaven, where as a family we might live together. Most earnestly he urged his brothers to decide to follow Christ, and to join him in the Home above. God's Word was His comfort during his illness, and when too weak to hold a book he would have it propped up by a pillow where he could see it. "When thou passest through the waters," and other verses from Isaiah were great favorites. He was uneasy if the book containing these verses was taken away, and died with it by his pillow.

After P'u-ts'ang's death, San-ts'ang (aged twenty) wished to be baptized, and told several people that as soon as he was baptized he would follow his brother. Mr. Wang, who lived next to the street chapel in this city, heard him say this, and urged me on no account to allow him to be baptized, as he was sure he meant to commit suicide after it was over. I knew San-ts'ang better than that, and just before Mr. Hunt left for England, he baptized my second son, and my heart was glad, for one more of my family was now on the Lord's side. Very soon, however, we found that San-ts'ang was far from well, and slowly but steadily he grew worse.

Then, about New Year time, I heard

* This seems to have been the only time that Mrs. Yao opposed her husband, and she may almost be excused for doing so, for he was certainly carrying his principles to extremes. Before very long she, too, was baptized.

that my second brother, who was in business in Lan-chau, was seriously ill. I sent to have him brought home. I wanted above everything that he should learn to trust Jesus, whatever came. He was brought down, arrived at our home in the country one evening, and passed away next morning. This was one of my greatest sorrows. I have hope for my boys; I shall meet them again; but my brother died without hope, and I, being in the city, did not even see him.

Meanwhile, San-ts'ang grew weaker, and in the 5th moon he too passed away, and another coffin had to be carried out to our village. As it passed along our street, the neighbors came and burned paper at their doors to ward off the evil influences which they thought surrounded me and my home. I was not allowed to bury my son in our family graveyard, and made an arrangement with my eldest brother to exchange a good piece of land for an inferior piece near to my mother's grave, and there I buried my dead. Afterwards my brother wanted the land back, and threatened to dig up the corpse.

FAITHFUL UNDER TRIAL.

Sorrow upon sorrow came to us. Yu-ts'ang (an orphan nephew, almost like a son), and Sui-ts'ang (youngest son) were both very ill. Ere long Yu-ts'ang died, and it appeared as though Sui-ts'ang could not possibly live. It seemed indeed as if a curse were upon us. Men said I was destroying my family, and that I would rather sacrifice my family than give up my foolish desire to follow the foreigner. My deepest desire had been that God should be glorified in me, and yet it seemed that I was bringing nothing but reproach upon His Name. Men pointed at me and said, "That's what a man gets by believing the foreign doctrine." This grieved me more than anything else. But I must tell you of the Word which was the very stay of my soul during all this time. It is in Heb. 12: 5-11, "If ye endure chastening, God dealeth with you as with sons," etc. Every time I read or thought of this passage, it seemed as if the Lord said, as He did to His disciples the night in which he was betrayed, "Take and eat this," and I did and was comforted. Let those who are tried take comfort; not many, perhaps, meet with trials like mine, but the Lord gives grace to all in time of need. His ways with men are never uneven.

COMFORTED THROUGH GOD'S WORD.

Here let us go back again to that great truth of first and last importance, "I am the Resurrection and the Life." What hope it gives us! The night before Sui-ts'ang died, again and again

I heard him repeat—in his sleep it seemed—a part of Acts 2: 26, "My flesh also shall rest in hope." We were then still hoping that he might recover, but next day he passed away in peace. Truly God is good to me. He has given me hope concerning my sons. The night before P'u-ts'ang died, I could see the end was drawing near. His mother was sleeping, worn out with much watching. I took my Bible in my hand and lay down on the brick bed by his side and said, "P'u-ts'ang, how do you feel now?" "I don't feel anything," he said.

"Oh, my boy," said I, "can't you tell me where you are? Think of some illustration from the Bible; where are you?" "I'm like the children of Israel crossing the Red Sea and the Jordan," he replied. "Right, my son, that is just what I have been thinking; but when the children of Israel crossed the Red Sea they had a leader, they trusted Moses. What is your trust in crossing?" "I trust the precious blood of Christ," he said. "Enough, enough, my boy!" I cried. "Cross over quickly, quickly—all is well." Next day he passed peacefully away.

I would like to mention one other verse that has given me strength in times of darkness. Like the stone David used to kill Goliath, it is good for driving back the Enemy. You will find it in John 16: 33, "In the world you shall have tribulation; but be of good cheer, I have overcome the world."

Now I would like to ask you to pray for me, that I may be more faithful and more used of God than in the past. I do so want to bring glory to Him. Pray, too, for my home and village.

Experiences on the Yang-tse.

BY MR. W. H. HOCKMAN.

OUR boat (which we have nicknamed "De Wet," with the accent on the "Wet") is now out of sight of Wan

Hsien, and propitiously started for Ch'ung-k'ing. We arrived at Wan Hsien yesterday noon, and left early this morning. We spent the afternoon and evening at the new C.I.M. Home which is very nice indeed. Wan Hsien is a wealthy city, and this necessitates a good mission building. The front buildings are the most Chinese, and yet the most convenient of any of the Mission premises I have yet seen.

The home is of foreign style, built high above the front buildings on a hill at the back, and cannot be seen from the front court at all. It is both well planned and well built, and is beautifully situated. From the long veranda one can look over the greater part

of Wan Hsien. Mr. and Mrs. Taylor are the only missionaries in this city of 120,000, although it is wide open to foreigners, and is

one of the most important cities in the west. Coming up the river one passes city after city without a single messenger of the Cross. What a sad sight that even these nearest centres are not occupied by any one at all!

Dr. Clark has previously written of our experiences between Ich'ang and Wan Hsien. (See footnote.) We had a taste of shipwreck and all its accompanying experiences. I am sure the Lord has taught us to set



Photo by

A WRECK ON THE YANG-TSE.*

[Dr. W. T. Clark

less value on our few earthly trifles. The grace of the Lord proved quite sufficient, and even at the moment when our boat was rapidly sinking, we were unceremonious enough to have many hearty laughs.

* We left Ich'ang at 9:30 a.m. and made good progress on the Monday and Tuesday, but on Wednesday we had been on the way only a couple of hours when we ran on the rocks and were wrecked. It did not take very many minutes for the boat to fill with water, and for a few moments we thought it would sink immediately. The photo would lead one to think that we were right on the bank, but it was not so. The river had gone down a great deal when the photograph was taken. At the time of the wreck most of those rocks were quite hidden. When we discovered that there was no immediate danger we set to work to save our goods, and were able to get most of them, although nearly everything was damaged by water. It took several hours to get everything ashore, and then we arranged the boxes in such a way as to enclose a square, and covered over the top with matting from the boat. In this shack we lived for five days. Mr. Moyes left almost immediately for Ich'ang to secure another boat, and Mr. Hockman and I busied ourselves drying our things. As we went through

the boxes and saw how many things were ruined, we saw more clearly the meaning of Hebrews 10:34. My medical books were badly damaged, and I would hesitate to give a tenth of their original cost for them now. When I open some of my other boxes, I suppose I will feel like throwing their contents into the Yang-tse. We are very thankful, however, that so many things were saved. On the day of the wreck I was standing in water almost up to my hips, getting things out of the boat, and had no chance to change my wet clothes, and then for five days we slept in the shack built of water-soaked boxes. The first night our bedding was none too dry, and during the day we were constantly exposed to the sun, yet during it all the Lord kept us in health. To the glory of God we can say that when the danger was greatest and we were in doubt as to whether or not we would get safely to shore, there was no fear because His peace reigned within. It was quite different with the Chinese, who were in great distress, and were wringing their hands and moaning piteously."—Dr. W. T. Clark.

The scenery along the river above I-ch'ang is very imposing and grand, though not so wonderful as I had expected to see. The rapids are for the most part only very short stretches of rough, rushing water, the difficult parts being only a hundred yards or so in length. The dangerous elements are the back currents along the river side at every indentation and bend, and the hidden rocks.

Along the Upper Yang-tse there are many extensive sand beaches in low water, where gold-seekers may be seen washing out ten cents worth of gold a day. These deposits give rise to the name Kin-sha, or "Golden Sand" River. Mineral wealth is cropping to the surface everywhere one looks, but the people little know their possessions. Alas, how much less do they know of their rightful inheritance of life and peace in God's Son!

One sees many humorous things as we pass along. The other day we passed some men breaking rock. One man struck the rock, while another man sang and grunted.

The man who did the grunting stood on top of a big stone, like one delivering an oration, and sang a composition suitable for the occasion, with regular pauses after the manner of a hymn. The man with the hammer struck the rock at the proper places in the musical movement, lifting his hammer about twice a minute. In China a rope cannot be pulled, nor an oar rowed, nor a box carried, except to

a suitable musical accompaniment. However, their musical proclivities do not fit them very much for Western hymn singing, for most congregational singing is like a medley of dogs and cats and Indians.

I rather like Ch'ung-k'ing, even though it is all stair-steps and narrow alleys. The people are not the least concerned about the presence of foreigners, and one attracts no attention whatever in passing along the streets. Our mission premises are high up above the lower part of the city, with a splendid view over the river. The new building for the resident workers is very large and well built. The floor of the first storey is on a level with the ceiling of the second storey of the guest house, in which I am staying. The local work and home is practically in a separate compound from the business and guest home. Mr. Ramsey is pastor of the Church and has splendid congregations.

"To Every Creature."

BY REV. JOHN MCCARTHY.

SO ran the Lord's command. So the Lord intended. He never said what He did not mean. He only requires that which He will make possible if there is honest and unquestioning obedience. Yet even in these days of steam and electricity—in these days when the whole wide world nearly is opened up to the scientist or the man of commerce—how many millions of our race are still in heathen darkness, slaves of sin and Satan, and knowing nothing yet of the Deliverer who is mighty to save! We know that God willeth not the death of sinners. The mouth of the Lord has clearly declared the fact. To doubt this is to doubt the Word on which we rest for our own souls' eternal salvation.

We know that it is the Lord's desire that all should hear His message of Good Tidings. He has so com-

manded. The only conclusion to which we can come is that, as the Lord has left this important work in the hands of His Church, there has been failure somewhere. Considering the tremendous needs, the wide areas still practically untouched, the proper position for the people of God in every place is in the dust before Him, confessing this failure, and pleading, as never before, that the Lord of the har-

vest will still in mercy send forth laborers into His harvest.

Travelling between two mission stations in the province of Yun-nan some time since, the writer journeyed for thirteen days without passing one place where the Gospel was being preached. We thank God for the two stations opened. Twenty-four years ago, there were no places in the whole province where the Gospel was made known. Still, between these two points, the people that may remain, and those who in the meantime have come upon the scene, are as far from God, and nearly as hopeless, as they were twenty-four years ago.

Never in the history of China has there been a better opening for, or more need of, those who would know nothing among men but Jesus Christ and Him crucified. Will not the Church of Christ take advantage of these openings, for her own sake, as well as for the sake of the heathen?



Photo by]

"A SHACK OF WATER-SOAKED BOXES."

[Dr. W. T. Clark

Tidings from the Provinces.

Personal Notes.

DR. A. HOGG and family have gone to Chefoo. Dr. Hogg will relieve Dr. King of the medical work.

MR. HOSTE, accompanied by Mr. C. F. Whitridge, has been visiting Wen chau and other stations in Cheh-kiang.

DR. GEO. F. PENTECOST has been holding a series of meetings in Shanghai. We trust that his strong appeals will result in conversion and blessing to many.

MR. AND MRS. JAMES LAWSON are opening Yuen-chau Fu, Kiang-si, as a mission station. They are the first missionaries to reside there and need to be upheld by our prayers.

REV. F. FRANSEN has been visiting mission stations in the provinces of Kiang-si and Cheh-kiang. He has had some wonderful meetings, resulting in much blessing to both natives and foreigners.

MISSSES F. M. WILLIAMS and H. DAVIES have returned to their work at Sin-tien-tsi, Si-ch'uen, accompanied by the following ladies from the Training Home, who have been designated for the Eastern Si-ch'uen district: Misses Annis, Aldis, Gough, Knights and C. Rasmussen.

MR. ANDREW reports from Lan-chau, Kan-suh, that he found the people friendly everywhere on the road between Ts'in-chau and Lan-chau. Other news from the north-west is reassuring. Mr. and Mrs. Berg and party, who were detained at Lao-ho-k'eo on account of the disturbing rumors, are going forward to their stations.

News Notes.

A RUSSIAN has obtained a grant to start tramways in Peking.

A SERIOUS FAMINE is prevailing in the province of Kwang-si.

THE CHINESE THRONE has appropriated Tls. 200,000 to begin the work of street improvement in Peking.

CHANG TSING-YANG, a nephew of Viceroy Chang Chih-tung, and former provincial treasurer of Kwang-si, has been appointed governor of Shan-si.

THE CHINESE GOVERNMENT has sent 200 orders to the Japanese War Department, to be distributed among the Japanese officers who took part in the Chih-li campaign in 1900.

A MUD WALL 32 ft. in height and 22 ft. thick, with a canal about three miles long on each of the four sides, is to be constructed round Pao-ting Fu city, by order of Viceroy Yuan Shih-k'ai.

THEIR EXCELLENCIES Chang Chih-tung and Tuan Fang are sending their sons at their own expense as students to America, attached to the suite of Sir Chen-tung Liang, the new minister at Washington.

H. E. TUAN FANG, acting viceroy of the Hu-kwang provinces, has given permission to five native officials to vacate their lucrative posts that they may go to Japan and study modern sciences at their own expense for the space of three years.

EXCLUSIVE OF HIS TITLE of hereditary nobility, the late Grand Secretary, Yung Lu, had no less than seventeen titles. When etiquette or occasion demanded, as in certain official documents, the titles were carefully appended in full to Yung Lu's name, by the scribes belonging to his staff.

H. E. YUAN SHIH-K'AI has been appointed director-general of telegraphs, the control of the telegraphic administration having now been taken over by the Imperial Chinese Government, as intimated in our last issue. Wu Ch'ung-hsi, provincial treasurer of Chih-li, is to be vice director-general.

YUNG LU, Controller of Finances and First Grand Secretary, has died and Prince Ching, President of the Foreign Office has succeeded him as Grand Secretary. Yung Lu's death removes the greatest power in the government of China except the Dowager-Empress, and many consider that the Dowager-Empress was under his domination.

AT THE RECENT LITERARY EXAMINATIONS in Manchuria, the literary chancellor, a Han-lin, about thirty years of age, boldly set papers on geography, etc., and "plucked" (rejected) a number who in their essays on the "causes of the troubles in 1900," stated that the missionaries were the cause; and this in the face of many leading Manchus who think otherwise.

THE CHINESE COURT commenced, on the 5th inst., a pilgrimage to the ancestral tombs of the imperial family for sacrificial worship. They will be absent from Peking eighteen days. A new palace has been built at Pao-ting Fu and furnished on the most elaborate and gorgeous scale for the reception of the Emperor and Empress-Dowager. A branch railway connecting the present line with the Western Tombs has also been completed, and the cars of the imperial train have been specially constructed and decorated at lavish expense. It is stated that the total cost of the imperial pilgrimage, which also includes the building and furnishing of the new palace at Pao-ting, the rest-house at the mausolea, and the new railway, cannot fall under thirty million taels.

ASSOCIATED PRESS DISPATCHES report that Viceroy Yuan Shih-k'ai, having received information that the Boxers were again active in the eastern part of the province of Chih-li, recently dispatched troops to the district in question to disperse them. About a dozen Boxers and several soldiers were killed in the encounter. He has also issued a proclamation imposing the death penalty on all members and abettors of the Boxer organization. Foreigners at Peking have entire confidence in Yuan Shih-k'ai's ability and willingness to suppress the occasional Boxer demonstrations. Of other revolts, the Canton movement alone is now considered serious, and that is merely local. The other threatened uprisings are regarded as of no national significance. The co-operation between the discontented elements and the leadership necessary for a

formidable revolutionary movement appears to be entirely lacking.

THE UNIFORM KINDNESS and friendly attitude of Japanese of both the civil and military services in 1900, as contrasted with the ruthlessness and vandalism of certain sections of the other allied powers, has changed the inborn hatred and contempt of the average Chinese for the Japanese, into feelings of respect and gratitude. Hence we find a continuous stream of China's most promising youths visiting Japan to study modern arts and sciences. At present there are no less than 1,166 Chinese students in Japan, and by the end of the year this number will probably be more than doubled. Viceroy Chang Chih-tung has given instructions to thirty-four of last year's graduates of the Nanking Military Academy to start at an early day for Japan in order to complete their education. The viceroys of Chih-li, Hu-kwang, Liang-kwang, Min-che, and Si-ch'uen and the governors of Gan-hwuy, Cheh-kiang, Kiang-si, Hu-nan, Kweichau, and Shan-si are also preparing to send more students to Japan this year, although they have already quite a number there. So large is the number of students from all parts of the empire in Japan that a special imperial high commissioner in the person of an enlightened officer, named Wang Ta-hsieh, has been sent to oversee those who are studying there.

Ho-nan.

K'AI-FENG.—"We have had a large number of visitors and the attendance at the meetings has increased. We have been encouraged to see signs of the Lord's working in our midst. Several have determined to renounce idolatry, one of whom has already brought upon himself much persecution, but we trust he will be strengthened to come right out. Among the enquirers there is a renewal of earnestness and I hope before many months some will be ready for baptism. We enjoy entire freedom in going about the city, and have made many friends through the medical work."—*Edward G. Bevis.*

Shan-si.

SIH-CHAU.—"My work continues to be chiefly itinerating in villages. I am usually kept busy teaching enquirers, of whom, praise God, there are many. In fact my difficulty is to know in which direction to go first, as there is so much pressure from all sides. In my last journey I went to a place 50 miles from here. I had good openings there. The largest cave house in the village was crowded with people who were learning to repeat texts of Scripture, and asking and answering questions about the Gospel. Most of them have become believers since the troubles of 1900. They have a desire to build a chapel for themselves, and are hoping that this year's crops may be good, so that they may be able to do so. Please pray for these people, asking especially that a leader may be raised up from among their number."—(*Miss Maud Hancock.*)

Hu-nan.

CH'ANG-TEH.—“A few years ago a Mr. Tu, keeper of an opium den, became interested in the Gospel, and tried to break off his opium habit. He nearly died in the attempt, and finally gave it up, though he still clung to his faith in Christ. He succeeded in interesting one of his customers, named Ch'en, and this old man is now on his way to Ch'ang-teh to be treated for a severe cough, and to secure deliverance from the few pills of opium which he is still obliged to take daily. It is delightful to see his faith. When the cough is almost breaking him up, I hear him pleading with the Lord, and his determination is to break off his opium, or die in the attempt. Mr. Tu preached to Mr. Ch'en, and Mr. Ch'en found a promising young school teacher, named Kao Hsien, and led him gently in the way. As a result, Kao Hsien was baptized a few days ago. Mr. Tu, after nearly dying in the attempt to break off his opium, and then resuming it again, found out that in no way could he be baptized while he used the drug. At last in despair he said: 'I'll stop it even if I die,' and notwithstanding the persuasion of his friends to the contrary, he really died in the attempt. So the grandson, as it were, is first received into the Church. His father will be received, I hope, in due time. The grandfather, Tu, is in Glory, unbaptized, but yet among the throng that praise the Redeemer's name.”—*A. P. Quirnbach.*

Kan-suh.

LIANG-CHAU.—“The work here goes on much as usual—things do not rush yet in Kan-suh. We have good times in our street preaching. Please pray that the Word may be blessed to the salvation of very many. One of the enquirers, an old man by the name of Cheo, is passing through a time of bitter persecution. The other day his son dragged him off the brick bed and cut his face, because he would not burn incense as formerly. The son has threatened to run away beyond the frontier, or cut his throat, if his father continues to come to worship. Poor old man, he crept in this morning to hear the Word. May he be kept, by the Holy Spirit's power, faithful to his Lord and Master! The other enquirers keep bright and happy; dear old Ts'in-ie is bold as a lion and grows in grace daily. I am sure his testimony is telling, for we hear of one and another who have heard the Truth from his lips. Mrs. Ching has just passed away; she had been with us ever since we first came to Liang-chau. She said to my wife a day or two before she died, 'Don't grieve; I am full of peace. I am only waiting for Jesus to call me.' She was the only baptized woman in Liang-chau. Miss Chang and she were baptized together and now both are dead.”—*W. M. Belcher.*

Kiang-si.

KIH-AN.—“We have just returned from a ten day's journey to the east. We visited several market towns, and had a cheering time. In two of the markets there was a spirit of real enquiry among a few, con-

sequent upon one of our Christian men having visited the two places on business frequently, and having faithfully witnessed for the Lord. This Christian man was formerly an ardent leader of the vegetarians. May he now be used much in Christ's service. Please pray that these enquiring ones may be taught of the Spirit, and led out fully for Christ. On the journey, we sold and gave away altogether over 1,700 Scripture portions, tracts, and sheet-tracts. May the seed take root and spring up in many hearts. 'God is able.'

“An artesian well is being drilled here by Chinese from Shanghai; a bi-monthly paper is being published; and a government school for the study of Western sciences is about to be opened by our district magistrate. New soldiers with semi-foreign attire and drill, are now stationed here. So some things are changing, even in the 'unchangeable country.'

“The door is wide open for the entrance of the Gospel; but where are the workers? We thank God for some, but pray for more, especially Spirit-filled Chinese workers—both men and women.”—*Wm. Taylor.*

KAN-CHAU.—“For some time we have had a number of people coming from a neighboring city, called Long-ts'uen, buying Scriptures and enquiring about the Truth. This place had been visited several times, but there were no signs of unusual interest. In the summer I had here a young man, named Tan, from that place studying the Word, and before he left two others came, Mr. Liu and his son. Mr. Liu was baptized in Kih-an this year. I arranged with these men to have classes in the autumn for them and any others from that place who were interested. According to arrangement, Mr. Tyler and I went to Long-ts'uen. The enquirers soon found us out. We spent 16 days with them, having two long classes daily, from 11 a.m. till 2 p.m. and from 7 till 9 each evening. The average attendance was 20 men, ten of whom never missed a class; the others came as they were able, more or less regularly. Among the regular attendants, there was a marked growth in knowledge and grace. It was most refreshing to witness the work of God in them, and especially in their prayers could we see their progress. The fervor of one family brought on persecution. We were afraid that their trial would prove too great for them at the present stage. Mr. Tyler and I prayed and then resolved to get others also to pray for them. Next morning their beaming faces spoke of victory and we all had our faith strengthened. In giving thanks we prayed that the Lord would make them more than conquerors in any future attacks, enabling them by their well-doing to win over their persecutors to the faith.

“As the days of our brief ministry drew to a close, a number applied for baptism. This we deemed prudent to defer until our next visit. In the meantime, we appointed four of their number who manifested gifts to help Mr. Liu in the services held at his house. This Mr. Liu is a man of great and good influence among them. No doubt the Devil will seek to hinder him as well as those appointed to assist him. They will need our continual prayers.”—*W. S. Horne.*

Monthly Notes.

BIRTHS.

December 16th, at Ya-chau, Si-ch'uen, the wife of Fawcett Olsen, of a son—Alfred Hammond.

December 19th, at Yun-nan Fu, Yun-nan, the wife of Owen Stevenson, of a son—Keith Charles.

December 26th, at Kwei-yang, Kwei-chau, the wife of Charles G. Lewis, of a daughter—Beatrice.

January 16th, at Ch'u-chau, Cheh-kiang, the wife of O. Schmidt, of a son.

January 22nd, at I-ch'ang, the wife of G. F. Row, of a daughter.

February 8th, at Han-kow, the wife of T. A. S. Robinson, of a daughter—Kathleen Mary.

March 15th, at Pecatonica, Ill., the wife of R. L. Evans, of a son.

DEATHS.

March 9th, at Chefoo, Colin, the eldest child of Mr. and Mrs. E. Murray.

ARRIVALS.

February 11th, at Chefoo, B. M. McOwan, from England.

February 14th, at Shanghai, C. F. Whitridge, from Australia.

February 24th, at Shanghai, *Dr. and *Mrs. A. Hogg and three children, Messrs. C. Branchli, W. Wester, and A. Ericsson, from England. *Rev. E. Folke and Miss Bordson, from America.

March 10th, at Shanghai, Mr. E. J. Cooper, from America.

March 24th, at Victoria, B.C., per S.S. Iyo Maru, Mr. J. F. Broumton, from China.

DEPARTURES.

January 31st, from Shanghai, Miss Edith M. Smith, for England.

February 10th, from Shanghai, T. Torrance, for England.

February 11th, from Shanghai, T. James and H. H. Curtis, for England.

March 14th, from Shanghai, Rev. and Mrs. F. A. Steven and children, for England. Miss H. Bance, for Sweden.

*Returning.

Recent Baptisms.

SHAN-SI—

K'uh-u	4
I-ch'eng	5
Tso-uin	1

HO-NAN—

Kwang-chau	6
-------------------	---

SI-CH'UEN—

Kwan Hsien (out-station) ...	6
Pao-ning	23
K'ai Hsien	8

CHEH-KIANG—

Ning-hai	7
Wen-chau and out-station ...	6
P'ing-yang (out-stations) ...	4

70

Total during 1902 ... 1016,

Editorial Notes.

MONTHLY TEXT:—"Go ye into all the world and preach the Gospel to every creature."—MARK 16: 15.

ON the 31st ultimo it was our privilege to say farewell to Rev. and Mrs. Francis Dickie and their two children as they passed through Toronto en route for China. Mr. Dickie and family sailed from Seattle per S.S. Iyo Maru on the 7th instant. They hope to resume the work in the K'u-chau district in Cheh-kiang, and would value an interest in the prayers of our readers.

We have greatly enjoyed a visit from Mr. Frost during the latter half of March. The two weeks of his stay were crowded, as far as his strength would permit, with interviews, meetings, etc. Several very helpful council meetings were held, and, besides his expositions of the Word at our Friday evening prayer meetings, Mr. Frost was able to take several services in different city churches, in which the Lord was manifestly present. Especially encouraging was his recital of God's gracious dealings in the work at Philadelphia, as given at one of the prayer meetings.

We have had the privilege of welcoming to our Mission Home Miss Mary Allen, who went out from us to China in 1899, and who recently escorted a party of invalided missionaries to England. Miss Allen crossed the Atlantic on the S.S. Oceanic, arriving at New York on the 5th ult., and after a short visit to the Germantown Mission Home she proceeded to Toronto, where she expects to remain until she returns to China in the autumn. It was also a pleasure to welcome Mr. and Mrs. H. S. Ferguson and their three children, who arrived at Toronto on the 10th ult. after a very pleasant journey. Mr. and Mrs. Ferguson are spending a few weeks at the Toronto Home.

We would call attention to the account of the conversion and spiritual development of Mr. Yao Ch'ong-seng as told by himself on page 45. It will enable our readers to gain a better insight into the difficulties with which native converts have to contend, and it will doubtless also call forth further prayer on their behalf. The story is told with such artless simplicity and power that it cannot fail to find a sympathetic response in the hearts of all who in the hour of sorrow and trial have proved the sufficiency of God's grace. We are publishing this article in leaflet form, and it may be obtained from the offices of the Mission for 3 cents each, 30 cents per dozen, post free. Let us thank God that there are such gems to be found even in far away Kan-suh. More workers are needed to seek them out and to help polish them. Does not the Master want *your* help in this?

We have recently received from the estate of the late Miss Harriet S. Benson of Philadelphia, a legacy of \$50,000, which has been left to the Mission for investment, the interest only to be used. As these are trust funds, we are seeking to make investment of the same in safe, rather than in high paying securities, and we trust to be guided aright in doing this. This statement gives us occasion to ask our friends to pray for us as touching the administration of the money committed to us. Our responsibility in the receiving and disbursing of money is a solemn one. It will be a strength and a comfort to us to feel that we are being upheld in the duties of our stewardship by our friends, that we may please God in the use of the monies given to us, and that each amount received, whether

small or great, may accomplish the most possible good in bringing the Gospel to China.

As we have heard from a number of friends of late that they are remembering the Mission in their wills, may we take occasion to say that we decidedly prefer, if we may express our wish in the matter, to have monies given to us free from conditions, so that we may be allowed to use the funds when they come to us as the Lord and the special need of the time indicate. Also, we prefer to have the principal left to us for use, rather than to have it given to us for investment, the interest only to be used. While this last procedure is common, and even desirable from general standpoints, we do not feel that it is wise for it to prevail in connection with our work, in view of the fact that it creates endowments and takes us away, to that extent, from our position of absolute dependence upon God in financial matters. The Mission, for what we believe to be rightful and helpful reasons, has taken the attitude of faith toward God in regard to funds needed, in the special sense of living without a guaranteed income, and we are anxious that this position, which has proved so full of blessing in the past, may be maintained.

In receiving a deputation from the Church Missionary Society, in order to ask his acceptance of the office of Vice-Patron, the recently appointed Archbishop of Canterbury said he "cared with all his heart for the cause that brought them there, and had cared for it all his life, although he had never until then had the opportunity of doing what, by God's grace, would be his endeavor to do for it in the years to come, if his life were spared. He believed that for many of their home problems—religious, social, and even political—the truest solution would be found in giving themselves, as far as in them lay, to spreading the message of Christ's Kingdom throughout the world. It had been found that in proportion as men cared for that, things had gone well at home, and that the blessing of God had rested on the Church's own domestic life." These are words of wisdom which apply as much to individual congregations as they do to denominations in general. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

As there may still be returns to come from very distant stations, the figures may not be finally complete, but so far as at present reported, the total number of Chinese converts baptized in connection with our work during last year is 1,016. It should be remembered that these figures do not represent the total number of souls saved, but only those who after much testing have been admitted to the fellowship of the Church. These converts have been gathered in at sixty-nine stations and from thirteen of the fifteen provinces in which our Mission is at work. In view of the political unrest that prevailed in many parts of China during the year, this is a great advance over the previous year. During 1901 the admissions into Church fellowship numbered only 422. Do we not see in these figures great cause for thanksgiving to our God who has so graciously wrought through his servants to bring about this most gratifying result? The two provinces from which no baptisms are reported are Yun-nan and Chih-li. The provinces most fruitful in baptisms are Cheh-kiang and Shan-si—the martyr provinces—and Si-ch'uen and Kiang-si.

Information for Correspondents.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

MARCH, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
2-136.....	\$ 1 00	144.....	\$ 3 00	153.....	\$ 9 50	162.....	\$ 80	171.....	\$100 00
137.....	3 00	145.....	3 00	154.....	10 25	163 (B'd'g)	17 00	25-172.....	5 00
3-138.....	5 00	4-146.....	5 00	155.....	50	20-164.....	100 00	26-173.....	25 00
139.....	10 00	147.....	4 25	10-156.....	15 00	165.....	10 00	174.....	20 00
140.....	2 25	5-148.....	1 26	11-157.....	100 00	21-166.....	3 00	28-175.....	15 00
141.....	11 00	149.....	5 00	12-158.....	5 58	167.....	2 00	176.....	78
142.....	17 00	150.....	1 00	13-159.....	50	23-168.....	20 00	30-177.....	5 00
143.....	17 00	7-151.....	25 00	16-160.....	6 00	169.....	5 00		
		9-152.....	7 00	161.....	50	170.....	4 00		\$601 17

FOR SPECIAL PURPOSES:

MARCH, 1903.		Date No.	Amount	Date No.	Amount
Date No.	Amount				
3- 15.....	\$ 60 75	5- 16.....	\$ 10 00	16- 18.....	\$ 58 32
		17.....	34 87		\$163 94

From Toronto.

FOR GENERAL PURPOSES:

MARCH, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
2-224.....	\$25 00	234.....	\$ 50 00	12-245.....	\$ 1 00	256.....	\$ 2 50	267.....	\$ 50
225.....	50	235.....	25 00	246.....	10 00	257.....	5 00	268.....	25 00
4-226.....	34 00	236.....	25 00	13-247.....	9 50	21-258.....	2 00	269.....	2 00
227.....	1 00	237.....	20 00	16-248.....	25 00	23-259.....	50 00	30-270.....	15 00
5-228.....	30 00	9-238.....	25 00	17-249.....	50 00	260.....	50 00	271.....	2 70
229.....	21 00	239.....	25 00	250.....	10 00	261.....	36 10	272.....	15 00
230.....	1 00	240.....	2 50	251.....	1 00	24-262.....	5 00	273.....	5 84
6-231.....	25 00	241.....	12 50	18-252.....	5 00	25-263.....	1 00	274.....	4 35
7-232.....	25 00	242.....	10 00	19-253.....	2 00	264.....	10 00		
233.....	5 00	243.....	5 00	20-254.....	30 00	265.....	5 00		\$759 49
		11-244.....	5 00	20-255.....	5 00	266.....	1 50		

FOR SPECIAL PURPOSES:

MARCH, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
4- 59.....	\$ 5 00	6- 64.....	\$ 4 50	13- 70.....	\$ 5 00	23- 76.....	\$ 4 16	82.....	\$ 3 91
5- 60.....	5 00	9- 65.....	1 00	14- 71.....	1 00	77.....	1 68	30- 83.....	5 00
61.....	3 77	66.....	10 80	19- 72.....	5 00	26- 78.....	14 00	31- 84.....	1 00
62.....	90	10- 67.....	1 35	73.....	5 00	27- 79.....	1 75	85.....	2 00
63.....	1 91	68.....	60 00	74.....	1 00	28- 80.....	2 00	86.....	45
		69.....	2 00	20- 75.....	50	81.....	1 40	87.....	10 19

\$161 27

FROM PHILADELPHIA—For General Purposes.....	\$601 17
For Special Purposes	163 94
	\$765 11
FROM TORONTO—For General Purposes	\$759 49
For Special Purposes	161 27
	920 76
	\$1,685 87
Brought forward	9,598 96
Total.....	\$11,284 83

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以便以設耳

耶和華以拉

China's Millions



THE GARDEN BRIDGE, SHANGHAI.

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CHINA AND THE CHINESE.

TIDINGS FROM THE PROVINCES.

EDITORIAL NOTES.

DONATIONS.

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IN CANADA
507 Church Street, Toronto, Ontario.

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Form of Bequest.

I give and bequeath to the China Inland Mission, the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Chelten Avenue	- - -	Every Friday, at 7.45 p.m.
Germantown, Pa., Church of Atonement, Chelten Avenue.	} - - -	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- town Avenue	} - - -	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	} - - -	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	- - -	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	} - - -	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- ton Boulevard	} - - -	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	- - -	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	- - -	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

A Lesson in Prayer.

An Address delivered at the Prayer Meeting in the C. I. M. Home, Toronto, April 17th, 1903.

BY MRS. GRACE STOTT.

WE gather here week by week to have fellowship in prayer, and it is well that we should encourage ourselves in the Lord by searching out some of the wonderful answers to prayer that we find in God's own Word. How the Word comes home, strengthening and encouraging, when the experiences of the Lord's servants are applied to our hearts through the Holy Ghost!

I want to draw your attention for a few moments to one such prayer and its answer. In 2 Chronicles 14, we read about Asa. Asa was the son of Abijah, and at that time Judah and Israel were separated; indeed, the last war before Asa was king was between brethren, between Judah and Israel, and Israel was defeated and a great many were slain—God's own chosen people slain because of the sin of Jeroboam. Judah was the victor because he relied upon God, the Lord God of his fathers, and no one ever relied upon God in vain. Then followed ten years of rest, during which time Asa occupied his people in building cities, putting walls about them, and towers, and we do not read that he spent any time over his army or gave the least attention to it. Then there came upon him the mighty army of Ethiopia; they numbered a thousand thousand, and Asa looks at his resources and he finds that he has 300,000 men that bare targets and shields, and he has 280,000 that draw bows—580,000 to gather against one thousand thousand and 300 chariots; and it does not seem that Asa possessed a single chariot. What did Asa do? Very little. He was in a hard plight, but he knew to whom to go. Will you read that short prayer? Oh! how short it is, how pithy, how it goes right at the very root of the whole matter, and how it secures from God the answer—and more! Let us look first at the eleventh verse, "And Asa cried unto the Lord his God, and said, Lord it is nothing with Thee to help, whether with many or with them that have no might. Help us, O Lord our God, for we rest in Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not frail mortal man prevail against Thee." It did not take long to pray that prayer. Look for a moment what it meant.

First, he cried unto the Lord *his* God. Personal appropriation of God for himself. Again, he said, "Lord, it is nothing with Thee to help, whether by many or by few." There was such a confident tone of faith in the power of God, irrespective of circumstances. I dare say he had read of Gideon's 300 and the mighty things that God did with that people; but

the fact that he had more men than Gideon had never entered his mind. His thoughts were upon God, and he said in substance, "It is nothing to Thee whether we have few or whether we have nothing. Power belongs unto God." So he had a perfect faith in God. Then the next word is so beautiful: "We rest in Thee." Not one bit of anxiety, no hurry, no feverish haste. "It is quite true we have only about half of the enemy's number, but we have a God that counts for a great deal more, and we rest—we rest in Thee." Some people would say, That is quite enough. If you place such absolute faith in God and thus rest in His Word, why, there is an end of it—you are sure of the victory. But this was not the end of Asa's prayer, "And in Thy name go against this multitude." There was no cessation of the fight, no folding of the hands, no sitting still and saying, "God is going to fight for us." He said in effect, "God is going to fight for us, but in His name go out and face the enemy and strenuously fight." And that is what God wants of us today; a faith that will conquer, because He is the conquering One; but in addition, a strenuous life, as though the whole thing depended upon ourselves. "In Thy name we go against this multitude." We have a God, a mighty God, and in the name of that God we go out and fight. And then Asa just caps the whole prayer with the mightiest argument of all. He links his cause on to God, and says, "Let not frail mortal man prevail against Thee." He identified his cause with God, and in effect he said, "Lord, if they prevail against us, they prevail against Thee, because we have linked ourselves on to Thee, and to Thy power."

Now look at the answer—a wonderful answer that was. It is given to us in almost as few words as the prayer. "So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled." They *fled*, but not to live and fight another day—they did not fly from Asa to gather again against him. If the answer had ended there, he might have feared. But the Ethiopians fled, and Asa and the people that were with him pursued them unto Gerar, and the Ethiopians were *overthrown*—something more than flying—overthrown, so that they could not recover themselves. No fear now that the enemy might come against them again. God had taken up the matter; He had appeared on their behalf. Then the verse says still more strongly that they were *destroyed* before the Lord—not so much before Asa, though Asa and his men were instruments, but before the Lord—*fled, overthrown, destroyed*. Oh, how strong the words are!

Deliverance from the enemy—victory—was all that Asa had asked. How fully God had answered. But while Asa had asked only for deliverance, God showed him how He could give exceeding abundantly above all that he asked or thought. "And they carried away much spoil." That which had been a fear to them, became an enriching. "And they smote all the cities round about Gerar, and the fear of the Lord came upon them, and they spoiled all the cities, for there was exceeding much spoil. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem." Returned to Jerusalem! Is not that our experience every time when we are able to abandon ourselves in real living faith and dependence upon God, so that we can go out in His name resting—resting upon Him? Do we not find that he gives us more than we ask—victory, and exceeding much spoil? Every victory won by the power of God, gives us such a sense of possession of knowing Him that our lives are enriched thereby. Then we go away with our spoils, back to Jerusalem, to give our thanks unto the Lord, to tell Him again what He has done for us, to tell Him again how He has delivered us and given us the victory. Oh, these

answered prayers! How they continually encourage us! We come to Him with great burdens. He takes them and us too, and gives such a sense of rest and of security, even though we may not receive the answer to our prayers for months; but the answer comes in His own good time, and we go back to thank Him.

Now we do not want to take up the time that ought to be spent in prayer this evening. I just throw out these few thoughts that we may give ourselves to believing prayer that will bring victory, that will cause us to triumph mightily over the things that come against us. Let us encourage ourselves in the Lord and bring our case to Him. Let us so identify ourselves with God, and our cause with His cause, that our defeat will be His defeat. Then God will work mightily for us. "He could do no mighty works there because of their unbelief." Is not that true continually of us? He cannot give us answers to our prayers, He cannot give us the victory, because of our unbelief. The Lord help us everyone to be in such a condition of soul that he will be able to do mighty works in us and through us, to the glory of His name, for Christ's sake!

Prayer and China's Need.

BY MARSHALL BROOMHALL, B.A.

"Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My Name, He may give it you."—JOHN 15 : 16.

A WELL-KNOWN writer on foreign missions, when speaking of prayer, pointedly remarked: "Sometimes I hear a chairman of a meeting say, 'Of course we all do that'; and I sometimes say to myself, 'Does he? Does anyone in the meeting?'—that is in a definite, intelligent, systematic way, praying for actual needs, actually known from actual information." Can any one of us read these words without feeling that the criticism is just? Are not many of us too apt to take for granted those things which are fundamental and yet frequently lacking? To pay one's debts we regard as the very elementary condition of common honesty, and yet how many of us pay our debt of prayer? How many of us fully recognize that Christ's words—"Men ought always to pray and not to faint"—are not a call by Him to some extraordinary devotion, but a simple statement of what is obligatory upon all His people?

We propose in this article to call attention to several subjects connected with mission work in China which specially need to be remembered in prayer.

We would place first, the need of a revival in the home lands. Looked at from the standpoint of missions, this is urgently needed. Not for many years has there been such a dearth of good men offering for the foreign field as there is to-day, and unless God's people at home are quickened we do not see how it can be otherwise.

Closely associated with this we would emphasize the need of prayer that God would send forth more laborers into His harvest. From nearly every province of China, letters are continually coming telling of great openings and unprecedented opportunities, but that there are no

workers. Dr. Griffith John very truly said some while ago that he had no fear as to whether China would be ready for the Church, but he had serious fears that the Church would not be ready for China. China is ready for the Church—doors are open on every hand—but, alas! the Church is not ready for China. We hear from Bishop Cassels that in the districts to which, during the recent awakening in Si-ch'uen, he has been able to send workers in response to the invitations received, permanent results have been obtained; but that in the other cities and towns from which similar applications have come but to which it was not possible to send workers, the opportunity has now passed away. In the province of Kwei-chau, at the station of P'ang-hai—where Mr. W. S. Fleming and a Miao evangelist laid down their lives for Christ in 1898, and where thirty-four native Christians were martyred during 1900—it has not yet been possible, through lack of workers, to re-occupy the station. In Shan-si there are still eight stations made vacant by the Boxer massacres to which it has not yet been possible to appoint workers. Shall we cry unto the Lord, "How long, O Lord?" Does not the answer come back to us, "Ye are straitened in your own affections"; for is not the Lord still saying, "Whom shall I send, and who will go for us?"

Another need is that God's blessing may rest upon the wide circulation of the Scriptures and Christian literature which at present prevails in China. The demand for these is far beyond what it ever has been; in fact, the press in many cases cannot meet the orders. This wide circulation of God's Word is a great cause for praise, but for prayer also, that the entrance of the Word may give light. Edu-

cational work is at present having more attention paid it than hitherto. While on the one hand it is possible to neglect this opportunity, it is equally possible to neglect spiritual work for what is merely secular education. Wisdom is needed that the right course may be taken, and especially that there may be no compromise with heathenism on the part of any Christian teacher.

Scripture also bids us pray for "kings and for all that are in high places, that we may lead a tranquil and quiet life in all godliness and gravity." This need presses daily upon those who watch the progress of events in China. The sinister reports are frequently perplexing to those best able to judge, and call for unceasing prayer. The trouble recently threatening in Kan-suh and Shen-si, the disturbances in the Yen-chau district in Cheh-kiang, and the spread of the rebellion in S. Kwei-chau, have been graciously restrained, for which we give unfeigned praise to God; but they forcibly remind us that prayer is constantly needed that peace may be maintained. Our brethren and sisters in the field, with the Chinese Christians, are not infrequently in positions of considerable peril, and we *ought* to bear them up in prayer before God.

As we pray that the government of China may be controlled by the hand of God, let us specially mention the Empress-Dowager who is paramount in China, and anti-foreign in spirit and administration; let us pray for the Emperor in his position of weakness and ignominy, and for such officials as Chang Chih-tung, Tuan-fang, and Ts'en Ch'un-hsuen, who have been instrumental in God's hands in preserving life and assisting the work of mis-

sions. In this connection let us not forget the ministers and consuls who represent our home governments in China, that they, by life and policy, may further the work of the Lord.

We must not fail to call attention to the great need there is at the present juncture that the missionaries may have wisdom in dealing with the many enquirers who present themselves for admission to the Church, frequently from unworthy motives. What with the effect of the Romanists assisting litigation, and the many others who suppose "that godliness is a way of gain" ("a gainful trade," as Conybeare literally translates), the missionary's position is often one of great difficulty.

These are but a few of the subjects which call for constant prayer. In conclusion we would mention that the heavy responsibility which continually rests upon those who direct the work both in China and at home, and of those who superintend the work in the various provinces; that the loneliness of the missionaries in their isolated stations, and the trials and temptations of the converts themselves, all call for the prayerful support of the Christians at home. Specially do we need to seek the raising up of efficient Spirit-filled Chinese helpers.

All that has been mentioned—a revival at home, the sending forth of more workers, the circulation of the Scriptures, the preservation of peace, the needs of the workers and the native Christians is for the one end, the salvation of souls. This is the *raison d'être* of missions; for this, and for all these things, we ought to pray—to pray always, and not to faint.

The Province of Gan-hwuy.

BY REV. J. J. COULTHARD.

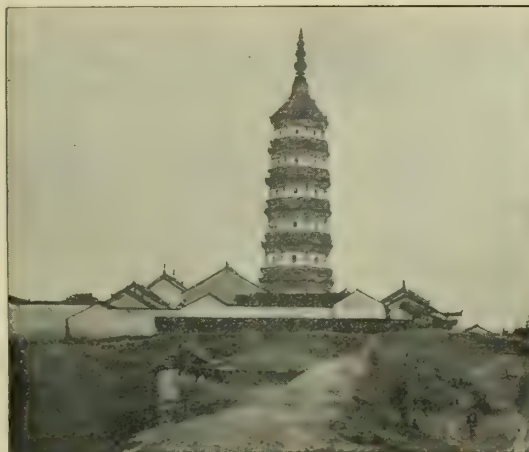
IF a native—an octogenarian—should write a history of this province as it was in the early days of the reign of Tao Kwang (1821-1851), it would be a very different account from that which describes Gan-hwuy to-day. The T'ai-p'ing Rebellion caused such desolation that *Ichabod* might fitly be written over the remains of former wealth and prosperity.

The very name of the province is suggestive. Once it was included with Kiang-su under the designation Kiang-nan, but now, though still united to it under one viceroyalty, Gan-hwuy enjoys an individual distinction. Its present name, formed by a combination of the first syllables of the names of two of its important cities—Gan-k'ing, the capital, and Hwuy-chau in the extreme south of the province—sets forth the "Excellencies of Peace," and seems to express the unutterable satisfaction of such a state after the horrors and ravages of the T'ai-p'ing Rebellion.

No idea can be conveyed to the mind of the English reader of the sufferings endured by the people of this province during the Reign of Terror. Twice did the rebel

hordes sweep through its fertile valleys and plains carrying off its possessions and taking captive multitudes of people, never to be returned. Those who survived these onslaughts endured fresh suffering when the rebels were driven back by the imperial troops who completed the destruction commenced by the rebels.

Out of a population of thirty-nine millions, thirty millions were swept away, and in some districts so complete was the desolation that not a man, nor a woman, nor a child, nor a hamlet, nor a cottage, nor even a hut was left to mark



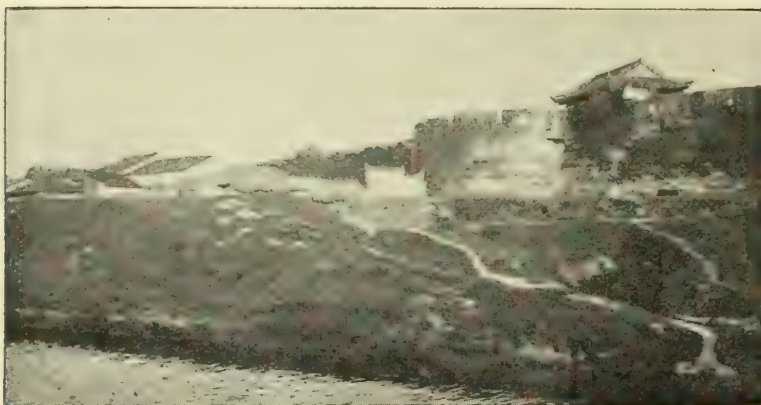
PAGODA AT GAN-K'ING, GAN-HWUY.

the site of a once flourishing community.

After peace was restored the deserted land was offered to the immigrants from other provinces, and Gan-hwuy

is largely re-peopled with colonists from Ho-nan and Hu-peh.

The ruins of former prosperity are much in evidence and pathetically witness to the sufferings endured as well as to the inability of the country to recover its lost pres-



From a Photo. WALL OF GAN-KING. NORTH GATE. [by Dr. G. W. Guinness.]

tige. Present-day purchasers of building sites, when removing the *debris*, are often rewarded by the discovery of large earthenware jars filled with treasure and hidden by their owners from the invading rebels.

Gan-hwuy* is larger than England but not equal in area to England and Wales combined. It is divided by the Yang-tse, the northern portion being fully twice the size of that on the south side of the river.

The physical features are varied. In the north of the province the surface is flat, and forms, with the south of Ho-nan and Kiang-su, a large plain extending from the Hu-peh border in the west to the Pacific in the east. The southern portion of the province is hilly and very beautiful. Travellers are enchanted by the scenery, especially in the spring-time when Nature displays a gorgeous wealth of vegetation and wild flowers, or when autumn enriches the foliage with indescribably varied and lovely tints.

The productions comprise every kind of grain, vegetable, and fruit known in the plain; green tea in the southern hilly districts; and silk, cotton, and hemp.

Wu-hu is the great emporium for rice, and annually there is exported some two hundred steamer loads of this cereal to the various ports upon the coast of China, and sometimes to Japan.

The most interesting manufactures, to Westerners, are those of ink (erroneously called *Indian ink*) and lacquer-ware. Ink is made in the district of Hwuy-chau, and is far-famed. It is obtained from the lamp-black, produced in various degrees of fineness by burning vegetable-oil lamps. It is often perfumed. The cheaper kinds contain a larger pro-

portion of glue, and are consequently less brittle than the more expensive grade. The cakes of ink are made in all sizes, and are decorated with figures of ancient worthies, fabulous creatures (notably the dragon), bits of scenery, and characters, often gilded. Presentation boxes containing a number of pieces moulded into most fantastic shapes, or representations of deities, swords, and ornamental *bric-brac*, form interesting souvenirs, and are retailed at prices from 50 cents upwards, carriage extra.

The natives of Gan-hwuy are of a useful type, and form a mean between the professedly refined, but weak, men of Kiang-su and the brusque and stronger Northerner.

The late Li Hung-chang, so widely known among Western nations as China's leading statesman and one of her wealthiest men, was a native of this province. Recently his mortal remains were conveyed from Peking, and buried with great pomp and ceremony in the old ancestral home. The Throne has been petitioned to

authorize the erection of temples in his honor, and thus one whose memory is certainly not "blessed" will be canonized by some of his most ardent admirers.

For sixteen years Gan-hwuy was worked by the China Inland Mission alone. Our first entrance into the province was obtained with great difficulty by Messrs. Meadows and Williamson in 1869, and barely maintained by the indomitable courage and zeal of Mr. Duncan. The house first rented was rioted, but after that our establishment was assured.

Mr. Taylor's desire to see every prefectural city in the province occupied, has been fulfilled, except in the case of Fung-yang. There, as far back as 1875, our native helpers secured premises, but were driven out, and the city remains unoccupied. Visits have been made from time to time, and there is now a probability of its becoming a station of the American Presbyterian Mission centred at Nanking. One longs to see definite evangelistic effort put forth in the whole district constituting the north-eastern portion of the province. It is a neglected corner, and would well repay earnest and persistent labor.



The Floating Homes of China

* The province of Gan-hwuy has a area of 54,826 square miles, with a population of 21,000,000. It is governed by a lieutenant-governor and contains 8 fu, 5 chih li chau, 1 chau, and 43 hsien cities, i.e., 60 official cities in all, exclusive of 8 hsien cities which are included in the fu as Brooklyn is included in New York city. Forty-four cities are without a resident missionary. Including lady missionaries and the wives of missionaries there is only one missionary to every 8,000 souls. This is greater than the population of New Orleans, Detroit or Milwaukee.

In the commencement of the work in Gan-hwuy the soil was broken up and the seed sown by Messrs. Baller, Pearce, and Dorward, who itinerated freely and with much encouragement. Many of our oldest and most valued workers from Europe gained a knowledge of the language and their first missionary experiences in Gan-hwuy, before venturing far into the unevangelized interior.

These early efforts were owned of God, and it was Mr. Duncan's joy to be the means of the conversion of and to baptize the firstfruits at Gan-k'ing, and Rev. John McCarthy at Wu-hu.

Since 1866 Gan-k'ing has been the Training Home of all male missionaries in connection with the C. I. M. It was conducted at first by Mr. and Mrs. Baller, and proved most helpful to the new arrivals, who not only acquired the elements of the language, but also principles to guide them in the conduct of the work.

The late Rev. Wm. Cooper was identified with Gan-hwuy from the time of his arrival in China and after some years of faithful service became the C. I. M. Superintendent, which position he held until his duties as Assistant China Director at Shanghai made it impossible for him to continue the personal oversight necessary to that office. In this short review of the work of the province it is impossible to make more than a passing reference to a life so beautiful and service so devoted to his Master and fellow-workers. A man "greatly beloved," his abode was "in the secret place of the Most High," and his loss was keenly felt, not only by the missionaries of Gan-hwuy, but by all who knew him.

The work in the province has proved disappointing at times and in places. Where it has been possible to carry on the work continuously and without change of leaders the results have been more satisfactory and more promising. At Ning-kuo Mr. George Miller has been stationed for over seventeen years, and a goodly number of Christians have been gathered in from that district. A school was started in 1897 to provide something more than an elementary education for the children of Christians throughout the province, and to train young preachers. There are schools at nearly all the stations for the instruction of heathen boys as well as the children of Christians.

The work at Gan-k'ing has suffered from frequent changes of workers, but now, after earnest and systematic effort for some years by Messrs. Westwood and Gray, there is a promise of blessing and far more encouragement. The Church has been robbed of some of its members to supply the need for helpers and servants at other stations.

In the Lu-an district there is promise of large growth, and those in charge will need both grace and wisdom to avoid conflict with the Romanists. In many of the stations the greatest hindrance to the spread of the Truth is the iniquitous policy of the Roman Catholics. Unprincipled men, some of them native priests, by false accusations, levying of blackmail, and high-handed practices, terrorize the common people who would gladly identify themselves with foreigners to escape such thralldom. Grace to act in a Christ-like spirit towards the persecutors, and wisdom in the selection of true believers from among

the numerous applicants, are very necessary qualifications of a missionary in China to-day.

The Church at Wu-hu was for some years faithfully pastored by Yang Ts'uen-ling and prospered. However, it lost some of its members when other Missions became established there. A rival Church is a temptation to weak or dissatisfied members, who, when piqued or offered employment, are quite ready to transfer their allegiance.

The work in some of the older stations has been faithfully carried on for years without much fruit. The soil seems harder than elsewhere. We earnestly commend Hwuy-chau, Kwang-teh, and Cheng-yang-kwan to the prayers of our readers, that soon there may be a stirring among the dry bones.

In the far north of the province the work is newer and has been more of the nature of a pioneer work. There is much less to report of actual results though much seed has been sown.

The total number of baptized in Gan-hwuy from the commencement is about 800. But this figure does not represent the large number of regular worshippers and those interested, but not baptized.*

Before we pass on to refer to the work of other Missionary Societies, we would emphasize the following subjects for earnest prayer:—

1. The need of a C. I. M. superintendent and more workers to take the places of those who have been called to higher service or transferred to other provinces, or who have retired. The number now in the field is far smaller than it was some years ago.
2. The need of immediately evangelizing the north-east of the province, as yet without resident missionaries.
3. That the uncongenial soil in places may become fruitful.
4. That the knavish policy of the Romanists may be arrested.

In the absence of reports from the various Societies we are only able to supply a very meagre notice of their operations.

In 1885 the American Methodist Episcopal Mission began work in Wu-hu. A large and well-found hospital, under the care of Dr. Hart, continues to be of great service to the suffering Chinese. The Mission has stations connecting them with Nanking.

In 1888 the American Episcopal Mission started work at Wu-hu, and some years later, a medical work at Gan-k'ing.

In 1889 the Christian and Missionary Alliance began work (in Wu-hu) by the arrival of Miss Funk, who continues her labors there. A number of stations were opened between Wu-hu and Ta-t'ong, but the loss of workers has crippled their efforts.

In 1889 the Free Christian Mission also commenced work in Wu-hu and Chu-chau. In 1895 they opened the station of Lu-chau, on the west side of the large lake in the northern portion of Gan-hwuy. They have baptized over 250 converts in the three stations, and are much encouraged.

There is room for all the above mentioned Societies, and for more workers in connection with each, as well as for some who work independently, but there is greater need for these forces to be scattered over the province and to carry to the unevangelized portions the Truth that shall set the people free from sin and idolatry.

* The statistics of the China Inland Mission in Gan-hwuy for January, 1900, are as follows: stations and out-stations, 30; chapels, 29; missionaries and wives, and associates, 54; assistant preachers, 15; school teachers, 14; colporteurs, etc., 30; organized churches, 20; communicants in fellowship—male, 275; female, 141; baptized in 1899, 62; baptized from commencement, 673; schools, 13; native pupils, 172; dispensary, 1. In consequence of the Boxer riots we are unable to give more recent figures.

The Providential Opening of T'ai-hsing, Kiang-su.

BY MISS JANE BOWIE JAMES.

THE city of T'ai-hsing, 60 miles south-east of Yang-chau, has been opened in a marvellous way for preaching the Gospel. This city has not been visited by itinerant missionaries, as it lies out of the way of their usual route. To reach it, the visitor has to cross over high embankments from one waterway to another, and if it had not been of God's ordering, many more years might have passed before the people in that neighborhood would have heard the Glad Tidings. Last autumn three men came to Yang-chau from a village near T'ai-hsing, to request Mr. Saunders to go back with them and take possession of a certain temple. It was not that they wanted the Gospel: they had never heard it, though they had been in Yang-chau and knew about the missionaries. There was some difficulty about the ownership of the temple, and to settle it, according to Chinese fashion, they decided to hand the temple over to some disinterested person. Mr. Saunders, fearing that they wanted his favor in some law affairs that they might have his influence with the mandarin, refused their request. The men waited a few days, during which time the missionaries preached to them and gave them books, and then they returned home. Again they came with the same request, and again were sent back. A third time they returned, assured Mr. Saunders that they had no other motive behind their request, and begged him to go with them. Mr. Saunders accordingly went, and as soon as he arrived they put up over the temple a board which they had prepared, like the one over the chapel at Yang-chau, "Je-su T'ang" (Jesus Hall). Thus they declared it to be the property of the missionary. Mr. Saunders hardly knew what to do about it, but he began preaching and the news spread through the three villages that have an interest in the temple, and the people gathered in large numbers to listen. Leaving a native preacher there, he went to the mandarin and explained to him that he did not intend to take possession of the temple, but that he would come down sometimes to preach there. He then returned to Yang-chau.

INVITED BY THE MANDARIN.

In a short time, a letter came from the mandarin, asking Mr. Saunders to come to see him as he was in difficulty about the temple. As Mr. Saunders could not go then, the mandarin wrote again and again urging him to come and saying that he would give him a place in T'ai-hsing where he could better protect his interests. So Mr. Saunders went there with his native helper, accompanied by Mrs. Saunders and Miss Henry. T'ai-hsing is a city of islands, so they sailed right into the city and anchored near the main street. That morning, Miss Henry had given to her the text, "Shout, for the Lord hath given you the city." Again Mr. Saunders found a splendid opportunity for preaching the Gospel, as the people were most friendly and willing to listen, and did not seem at all curious. The local officials and gentry, too, were very friendly, and came to the boat to see them. On the two Sundays of their visit, a house in the north suburb was lent

to them: in one room Mrs. Saunders and Miss Henry spoke to the women, and in another Mr. Saunders addressed the men who came to listen in large numbers. On the streets the people were eager to buy books, and at the end of the first day, the servant returned to Yang-chau for a fresh supply. At one time it took three workers half an hour to hand out the books and receive the money.

A HOUSE GIVEN BY THE OFFICIAL.

The mandarin explained to Mr. Saunders that he could not give him the temple in the village, but he wished him to take a place in the city instead and sent his secretary with Mr. Saunders to choose a place. Eventually a suitable place was found at the South Gate, and it was given to him, the deed being signed and stamped by the mandarin and officially reported to the Tao-t'ai at Chin-kiang. Surely God has many of His elect in this place which He has opened in such a marvellous way.

People came into the city from the village every day. One declared he would attend the services regularly; another—"Talkative," as Mr. Saunders calls him—is very hopeful. He came frequently, and prepared a feast for Mr. and Mrs. Saunders, to which he invited the leading men of the north suburb and their wives. Another man came to the boat with his little girl and boy, and stayed a long time to talk. He has a dye shop in the south suburb, and when Mr. Saunders sailed there to preach, he at once came out and identified himself with the missionary. He had been to the Roman Catholics who are working there, but he did not like them. There is so much secrecy about the Catholics and their doctrine, that the people themselves remarked on the contrast between their work and that of the Protestant missionaries. The clear open preaching of the Gospel is the best recommendation in the eyes of the heathen. The mandarin told Mr. Saunders how much trouble he had had with the Roman Catholics. At one time the people grew so suspicious about the secret way in which the Roman Catholics lived, that he feared they would make a riot, so he himself took them to their premises, and after gaining admission, led the people through the house. But he disliked their methods of work, though he is specially favorable to foreigners, as he has some relatives studying in Japan and in Germany.

BEGGED TO OPEN UP WORK.

On their way back to Yang-chau, the missionaries passed T'ai-chau, where a young teacher who has a school for the study of English begged them to open up work, promising to get a hall for preaching, if Mr. Saunders would come. It is hoped that this may mean another outstation for Yang-chau. Before leaving T'ai-hsing, the mandarin came to the boat to see the workers, and sent a present of two hams and two boxes of sweetmeats as provisions for the way.

Miss Henry is going there again in a few days, for a visit of six weeks. After nearly twelve years of faithful service in Yang-chau, with so very little encouragement, she is specially rejoiced at this "open door."

Jottings from P'ing-yang Fu, Shan-si.

BY REV. W. P. KNIGHT.

DURING the past weeks medical work has engaged much of our time. One night Mr. Lyons and I were called to see a man who had both bones of his leg broken just above the ankle. It was a bad case, but we set it as best we could, put on splints, and enjoined perfect rest of the limb. I trust the man will recover. He is the father-in-law of the head Boxer who did so much killing and persecuting in this district.

We are glad to have an opportunity of showing this family the practical side of the Gospel, and that we bear no feelings of revenge towards them. At the present time one man is coming daily to have his arm dressed. It has been fearfully bitten by a wild boar which he tried to drive off his land. The lacerations are a month old, and he came to us with a wound covered with red candle grease. In answer to prayer the arm is yielding to treatment. Yesterday Mrs. Knight was called to the home of some wealthy people to see a sick baby, and had a good opportunity of preaching the Gospel.



A TAOIST PRIEST AT CH'ANG-TEH, HU-NAN, BEFORE HIS CONVERSION.

I have recently been learning some very interesting facts about the Boxers. In this place they were, many of them, quite young boys. They would practice their arts and incantations until they really seemed to be possessed by Satan; they would then fast for a week or more at a time with no ill effects. Their faces became distorted and resembled the idols they were personifying. One boy had a face of fearful aspect, just like some of the hideous idols known so well in the temples of China. After the devil possession was over, the flesh turned a peculiar yellow hue, and in many cases the subject died in a short time. I have these facts from one of our best Christians who has seen these conditions and knows of the deaths referred to.

Last week our Elder, Mr. Ren, and myself visited one of our out-stations some 20 miles to the east of this city. Starting on Saturday morning, we had a long ride up among the hills; the road was steep and very rough and

it would have ruined a foreign horse, but our mule and pony scrambled over the rocks and went up and down the steep, narrow paths in truly marvellous style. Mr. Ren lost the way and it was dusk when we reached the little cluster of poor caves that formed the village of Ren-kia-chwang. Think of eight hours hard work to do 20 miles! That will give you some idea of these mountain roads. Our resting-place was a cave made in the soft yellow loess formation that so abounds in this province of Shan-si. In this cave we slept, ate, and held the meetings. It is almost impossible to describe the poverty of these barren regions. The soil of the bare, treeless mountains, terraced out in tiny plots, is so poor that even in good years it yields the people only a scanty living. Now with four years of bad harvests the prospects are very poor indeed. In this valley I found a family living on coarse bread made of one part bran (such as we give to animals at home) and three parts chaff, and this is probably only one among many families in like circumstances.



THE SAME MAN AFTER HE BECAME A CHRISTIAN.

On Saturday evening we had a short prayer meeting. On Sunday an audience of thirty-one gathered for a prayer meeting, followed by a preaching service. At night we held a praise meeting, and in the afternoon I rode to a little place near by to see a sick boy. Alas, how these poor people do suffer with their insufficient food and clothing! I wonder too, more and more, at the faith they place in foreigners with regard to their power to work all manner of cures in cases of disease.

In this place people came to be treated for epilepsy, consumption, and acute indigestion, while one man had heart disease. The boy I went to see was in the grip of typhus fever, and not having any medicines with me, all I could do was to promise a few simple drugs if they would send into the city.

The official of this city is very friendly. Last week he invited Mr. Lyons and myself to a dinner. We had a most sumptuous repast, and as the mandarin's cook was

at one time in the employ of a foreign consul, things were turned out in semi-foreign style. After the dinner he said he had received a present of some foreign wine, but it seemed to be rather bitter; would I mind looking at it and telling him the brand? You can imagine my astonishment when the secretary produced three large stock bottles which contained laudanum, ether, and some acid, the label of which had been torn off so that we could not identify it. The bottles were new, only the laudanum having been opened. This was the "bitter foreign wine." The mandarin was greatly surprised to learn the contents of the bottles. I told him that they were stolen from Dr. Wilson's dispensary two years ago. It would be interesting to look into the houses of this city and see the amount of missionaries' goods they contain. Our premises were stripped, and since our return the women do not invite the ladies into their homes for fear of the awkward discoveries that might be made. This is indeed an opportunity for practicing our Lord's injunction, "Of him that taketh away thy goods, ask them not again."

SCENE OF DREADFUL PILLAGE AND MURDER.

Accompanied by Mrs. Knight, I recently visited the village of Fan-kia-ho. It is three miles from here and was the scene of dreadful pillage and murder during the Boxer troubles. We had a little time of worship with the few Christians. It was very pathetic to see the Bibles that had been buried during the Reign of Terror, and I held in my hand one that was all discolored and worn. We were in the house of a Mr. Fan, but there came in a Mrs. Peh, whose story I must tell you in brief. Four members of her family were killed by the Boxers, her husband, her two sons, and a sister-in-law. The poor woman was heart-broken, and her face even now carries the traces of her deep sorrow. She told us that one night she had a dream. She saw her two boys and they told her not to grieve on their account, that they were well fed and clothed and in a happy place; and, best of all, they were with Mr. Duncan Kay (a missionary who was murdered in the next county, and who was universally beloved by the natives). This dream has wonderfully comforted the poor widow, and we believe that God has in this way spoken to the stricken heart. Mrs. Peh shares with a great many others a fearful heart, and will not venture to come to worship.

I have been busy with our monthly gathering of native helpers for Bible study. We had eight native preachers in for two days, three meetings a day. We took up the life of Elijah, and had a most profitable time. The missionaries in the next station south of us, are following

this plan also, and I am going down there to be with them at their next gathering. The natives give their time and supply their own food, and take such an intelligent interest in the Word that it is most encouraging. Please pray that these monthly gatherings may be for increasing blessing.

PERSECUTED BY THE GENTRY.

A short time ago, a man named Chang in a village 12 miles from here, broke off opium, and ten men of the same place wished to do so, but they were too poor to come into the refuge in the city, so they invited a Christian man to come and bring his medicines and help them break off the use of the drug. The man went up and took down the names of those wishing to break off. One morning I was surprised by a visit from Mr. Chang. It seems that after all was settled and an opium refuge was to be started, the two head men of the place, who hold the degree of M.A., came to him and threatened all sorts of penalties for his offence in daring to invite to that place any one connected with the hated foreigners. They finally ended by turning poor Chang out of the village. Of course I could do nothing beyond having prayer with the man, and exhorting him to take his persecution patiently. I advised him to stay with some relatives till the storm blew over. These village head men hold considerable power, and even the officials think twice before they run counter to them. We have been saddened over some four or five men who came as enquirers for some time, but had sinister motives, and on finding that I refused to give them my visiting card to help them with their law-suits at the ya-men, they promptly ceased coming to worship. Our Lord had to meet with this, for they sought Him for the "loaves and fishes," so we must not account it strange.

We recently welcomed back our good cook, Sang An-yeh, who has been for some time at Si-an in the English Baptist Mission Hospital with a very bad foot. Sang's foot still needs much attention, and I fear the presence of dead bone. We have sent him off again to a physician at Pao-ting Fu. It is a long and tedious journey of two weeks, but we feel we must do all we can for Sang. He is one of the four brave men who at the risk of their own lives in the summer of 1900, escorted a party of fourteen of our workers to a place of safety at Hankow. At the present time the three great provinces of Kan-suh, Shen-si, and Shan-si are, as far as we know, without the aid of any foreign doctor. Each of these provinces is a country in itself: their combined area is 267,184 square miles, with a population of 28,400,000. The amount of physical suffering endured by these poor people is simply unspeakable. What a field for a consecrated Christian physician!

Glints of Sunshine at Hwuy-luh, Chih-li.

BY MRS. C. H. S. GREEN.

THE people in the city seem glad to have us back again, but the Christians are almost overwhelmed with gratitude and praise. They have prayed so often and definitely for our return, that they accept it as an answer to their prayers. Mrs. Liu, our old woman, told us with tears, she had said to the Lord that she

felt she could not live if Miss Gregg and ourselves did not return. Dear people, our hearts have ached as we have heard the stories of their sufferings and how in the same wonderful way as ourselves the Lord delivered some of them from death. When the Boxers were in possession of our home, the landlord's people were determined that

Mrs. Liu should share the same fate as the foreigners, and to this end they deliberately told the Boxers that she was one with us.

There was a meeting held at which her case was freely discussed, and, praise God, because no one in the neighborhood was found who could say anything against her, but all bore witness to her blameless life, the head Boxer said, "Well, she may have followed the foreigners, but I won't put a good woman to death." When we remember how many urged him to kill her, we cannot but acknowledge that the hearts of all men are in God's hands. Another dear woman was threatened with being buried alive if harm should come to the family, and was again and again pointed out to the Chinese soldiers as a Christian; but, although they visited her house, they did not touch her. Some members of their families urged the Christians to flee, but by His grace they stood firm, and remained in their homes, and are now a testimony to the power of God that He "can deliver after this sort."

Several of the Christians have been called to higher service, and, as our numbers are not large, we feel the loss so much more. Dear Mrs. Glory is one of them; she was ill for some weeks, and as she grew weaker her constant desire was just to live until we returned, often saying, "If they come in the morning, then in the evening I shall die in peace." It is difficult to realize that she will not come in again to see us and "dance" for the joy such a visit brought to her. But we have thanked God so many times for this another one added to "the multitude which no man can number," and for the joy of being the bearers of glad tidings to such an one. May I ask you to pray especially for the poor old man left behind. (Their's was an exceptionally happy married life for China.) He

is of a quiet, gentle, reserved disposition, and it is not easy to know what is going on behind the scenes, but I just long for him to know Jesus, and feel that God has laid him upon my heart. Will you not share in this ministry?

God has indeed been keeping us "above all" during the past days. I am thinking more particularly about the old memories which gather round our home, and how graciously the Lord has undertaken for us. Our little son, John, is perfectly happy here, and does not seem to recall the past in any way. At times a deep, solemn hush comes over one, and a fear "lest we should forget the way which the Lord led us" and so fail to glorify Him in the present. We have had quite a number of visitors, and amongst them one of our neighbors who referred to what dear Miss Gregg called out to Mrs. Liu as we passed along the street: "We do not fear, God is with us." She added: "I could not make the food in my own home. I trembled so after seeing you pass, and I cannot understand how *you* could be in such terrible straits, and not fear; certainly God kept and protected you." I was so surprised to hear that any of the natives had either heard or remembered what Miss Gregg said, and it came as a message of comfort to my own soul. The testimony borne, the seed sown, should "spring and grow up he knoweth not how." Yes, the reaping day *is* coming; keep praying. We are just in the midst of buying additional premises. They have been sorely needed in Hwuy-luh, but all previous attempts to either mortgage or buy have ended in failure. Now the Lord is opening the way, and, as we have committed it unto Him, we go forward with confidence, expecting that He will guide us to buy the place best suited for the carrying on of His work.

China and the Chinese.

THE CHINESE do not wear mourning for juniors.

IT IS ESTIMATED that there are 30,000,000 Mohammedans in China.

BUDDHISM was introduced into China at the request of the Emperor Ming-ti, A.D. 65.

ROBERT MORRISON's first convert, Tsai A-kao, was baptized in 1814—7 years after Morrison's arrival in China.

THE OFFICIAL LANGUAGE of China is called the Mandarin, because it is used by the mandarins or officials.

THE CHINESE believe that a man possesses three souls, which after death reside in the ancestral tablet, in the tomb, and in Hades respectively.

THE FIRST GREAT TRAVELLER to reach China was Marco Polo, who became a leading figure in the Mongol court at Peking during the thirteenth century.

MANY CHINESE INVENTIONS, such as the compass, paper, printing, gunpowder, and porcelain, were in use in China ages before they were reproduced in Europe.

DURING 1902 the British and Foreign Bible Society issued from their Shanghai depot the wonderful total of 1,084,000 Scriptures, while orders were received for 100,000 copies more than the depot could supply.

THE CHINESE have an instinctive and hereditary aversion to war. In case of emergency they can fight, and do fight, and have done so with more or less success for ages. But fighting is not their normal state of activity, and the military is regarded as distinctly lower than the civil official in every point of view.—*Dr. A. H. Smith.*

IN MOST CHINESE INNS the whitened walls serve the double purpose of ledger and visitors' book, the names of lodgers being scrawled there, along with their accounts and various effusions in prose or verse. To the rude verses add rude pictures, not always decent, and you have an idea of the embellishment of the wayside hotels.—*Dr. W. A. P. Martin.*

WITH A SEA-COAST upwards of 2,000 miles in length, with a soil of remark-

able fertility, open to the ocean winds and watered by noble rivers, with a territory lying almost entirely within the temperate zone, and containing beneath its surface mineral wealth of untold value, China has not only been able to maintain a large population during past millenniums, but in all probability she is also destined to be in the future the home of Asia's most numerous and influential inhabitants.—*Harlan P. Beach, M.A.*

A CHINESE knows how to make the most of materials which he has, and he knows how to carry the products of his industry to the places where he will be likely to receive the greatest return for his pains. He is ready to go on long journeys, undergo extreme toil and danger, submit to inconveniences and hardships of every kind for long periods together, and to do it as a business, for the sake of small rewards. He is a born producer, and he is an instinctive and highly skilled trader. Yet, for all this, the Chinese do not place a high value upon trade as such.—*Dr. A. H. Smith.*

Tidings from the Provinces.

Personal Notes.

MR. E. J. COOPER has gone to the province of Shan-si to take up the work at Yu wu.

MISS EDITH M. ROWE has been designated for work at T'ai-ho, in northern Gan-hwuy and has proceeded to her station.

MISS E. M. MILLER, who has been assisting in nursing at Chefoo for some time, has gone to Yang-chau to prepare for entering upon direct work among the natives.

MISS J. F. HOSKYN has returned to her former work at P'ing-yang Fu, Shan-si. Miss F. L. MORRIS is accompanying Miss Hoskyn to the same province with a view to entering native work.

MRS. A. JENNINGS, who has been in poor health for some time, has recently been brought to the coast for medical treatment. It is expected that she has undergone a surgical operation at Tientsin. We trust that by the blessing of God she may have a complete and speedy recovery.

News Notes.

THE NEW GERMAN RAILWAY in Shantung is making rapid progress. On the 12th ult. the first train arrived at Tsing-chau Fu from Tsing-tau—an interesting event in the history of the place which is 4,000 years old.

AN EDICT HAS BEEN ISSUED ordering Prince Ching to inaugurate the reorganization of the financial system of the empire by establishing a monetary standard for the entire country, and starting a mint at Peking for the supply of the provinces with a uniform coinage.

GENERAL MEI HAS RECEIVED a gold watch from King Edward, presented to him in recognition of his humanity in protecting missionaries and native Christians during the disturbances in 1900. Great gratification has been caused in Tien-tsin by His Majesty's graceful act.

THE BUSINESS of the Chinese Imperial Post is growing very rapidly. The postal matter dealt with in 1901 amounted to 5,000,000 items, and in 1902 to 11,000,000. A post office is now open in every capital except that of Kan-suh, and in 730 important cities and towns throughout the length and breadth of the empire. The system is being rapidly extended to other cities.

RUSSIA'S MOTTO, as regards Manchuria, evidently is "*J'y suis, j'y reste*"—she is there and there she means to remain. While it is true that she is withdrawing her troops from the cities, it is only that she may mass them along her railway. "There will always remain some 30,000 Cossacks, who rejoice in the title—'Guardians of the Railway,'" and it is, we are told, the purpose of Russia, "to colonize the territory traversed by the railway as soon as it considers that such a step is possible."

OF THE RAILWAY SCHEMES which Russia still contemplates, there is a line from Blagovestchensk on the Amur, through Mergen to the main line at Tsihsihar; a second from Kwang-cheng-tse on the main line to Kirin, with a subsequent extension to Omoso; a third, the most difficult, from Lian-yang or Hai-cheng to Feng-hua-cheng and the Korean border, a fourth from Dalai-nor on the main line near the western frontier, southwards to Kal-gan, keeping west of the Khin-gan mountains.

TS'EN CH'UN-HSUEN, acting viceroy of Si-ch'uen, has been ordered to Canton to assume a similar post in Kwang-tung and Kwang-si. Viceroy Ts'en is an able and energetic official and one of the most enlightened men of the empire. We trust that he may quickly restore confidence in the disaffected and poverty-stricken province of Kwang-si, as he has already done in Si-ch'uen. Hsi-liang, a reactionary whose recent appointment to the substantive viceroyalty of Fuh-kien and Cheh-kiang was much condemned, has been transferred as acting viceroy to Si-ch'uen.

IN VIEW OF THE APPROACHING expiration (August 25th next) of the term imposed in 1901 by the Powers regarding the prohibition of the import into China of munitions of war, certain foreigners have already begun to approach members of the Chinese Government offering to provide the imperial army with all that is newest in weapons of precision at present in use in the armies of the great Powers. Would that Christians were as quick and eager to use the opportunities to further the interests of their Lord and His work, as men of the world are to further the interests of those whom they represent!

MISS FRENCH WRITES of very great interest in the villages of the Chao-ch'eng district, in Shan-si. She mentions several indications of wide-spread blessing there. She visited in all nineteen villages, making it her aim to go to those in which the thirty-eight women who were recently baptized live. She had most interesting seasons of Bible study with them. The work in the Chao-ch'eng and Fen-si districts is immense. It is different from other parts; the Gospel seems to have become more or less of a power in so many hearts, and there is a turning from idols in many cases where there is but the faintest ray of true light; and it cannot be put down in this case to help in lawsuits, for such has not been given. There are many open doors, and hundreds are longing for more light and teaching.

Si-ch'uen.

NAN-PU.—"The work at Nan-pu goes on very encouragingly, 7 shop-keepers in the city now shut up their shops on Sunday, and put up a board stating the reason. If only we could have taken hold of all the other places, where openings occurred, as we took hold of Nan-pu, what glorious results we should have had! Not that the people there are even yet crying out 'What must we do to be

saved?' or understand the spiritual benefits of the Gospel as they should, but this is coming. It is well to remember that even after the disciples had followed the Lord for three years, they still looked for a political Savior in the Lord Jesus Christ (Acts i: 6). When the Lord came to the earth there was a great restless yearning in hearts for a Savior; but the people themselves did not understand what that yearning meant. They thought that a political Messiah, with earthly power, would satisfy that heart-craving and give them perfect peace and joy. Ah! they failed to diagnose their own disease, and the disease of the world; but patiently, and by leading them through many a disappointment, the Lord taught them better, and some at least learned the lesson. I believe the position is largely the same now."—(*Bishop*) W. W. Cassels.

Kiang-si.

IH-YANG.—"I must tell you of Mrs. Ts'ao, who has safely reached her heavenly home. Mrs. Ts'ao gave us great joy, both in her life and death. Years ago, when the work was first started in this city, she used to come as a visitor, and, being a lady of leisure, often stayed for a long time chatting with the missionaries. However, she did not really seem touched by the Gospel until years afterwards, when sorrow brought her to the Lord. In a very short space of time she lost four boys. Day after day she went to their graves to weep, until her husband feared that if she continued thus she would injure her health, for the Chinese women do not weep quietly, but literally 'lift up their voices' to do so. 'Well,' she said to her husband as he remonstrated with her, 'I am either going to the temple to become a nun and thus seek future happiness, or else to the Jesus Hall.' Although connected with the ya-men and an opium smoker, Mr. Ts'ao gave his consent to her coming here and after attending regularly for some time, Mrs. Ts'ao was definitely converted. I cannot tell you what a joy and help she was to us. It could be truly said of her she grew 'in grace and in the knowledge of our Lord and Savior Jesus Christ.' Most marked was this during our absence at the coast owing to the troubles of 1900. On our return, in one of our women's meetings, Miss McKenzie asked for testimonies as to what God had taught them individually by our absence. When Mrs. Ts'ao spoke she said, 'God taught me through that to read and love my Bible. When in trouble or sorrow I used to come over here and the missionaries would comfort me from the Bible. Then they were obliged to leave us and I had no one to help me so I made up my mind to learn to read my Bible for myself (she used to think she was too old to learn to read, although we taught her a great deal) and with the help of my husband I succeeded, and now,' she said, clasping her Bible to her heart, 'my Bible is my precious treasure.'

"Mrs. Ts'ao died of consumption after many months of suffering. She longed to get better that she might work for

Jesus. So often she has said to us, 'If God will only give me back my voice, I will just use it for Him.' But His ways are not our ways. The night before she died I went with Miss MacDonald to see her and she said, 'I am just looking forward to Heaven now. I believe in Jesus with all my heart and I know He will come and lead me by the hand into Heaven.'

"Miss McKenzie was with her when she died. She was quite conscious to the last and perfectly peaceful. Praise God for the Chinese from whom the sting of death has been taken. As we sang at her funeral 'Sleep on Beloved,' I felt as sure of meeting her on the glad resurrection morning as of meeting Christians of our own nation."—(*Miss*) *Maybeth Standen*.

Kwei-chau.

TUH-SHAN.—"The days fixed for the New Year's meetings were from the 8th to 11th of the Chinese first moon. I was surprised upon reaching home to learn that three or four hundred persons were expected to come from various places in the district. Not having accommodation for so many, and there being so many disturbing rumors concerning the movements of the Rebels in the south, I felt it would be unwise for such a large number of villagers to enter the city just then. Therefore I at once sent off two letters requesting only a limited number to come. In all there were about 150 present at the two meetings daily—morning and afternoon. As the meetings had to be held next to the street with the doors open, we thought it best not to have any in the evenings. The majority of those present were attending their first Gospel services, so the subjects chosen were specially for these—such as God, Jesus, Sin, Redemption, etc. Quite a number brought the New Testament, and it was amusing, as well as interesting, to watch their eager but vain attempts to find the passages referred to by the speakers.

"There were about forty of the 'Water Family' (Shui-chia) tribe of aborigine present. Many of these possessed too small a vocabulary of Chinese to fully follow the speakers. This difficulty was overcome by a Mr. Wei—apparently a leader among them—translating to them the gist of the addresses. I think all who attended thoroughly enjoyed the meetings and we trust that some at least were profited by them. On the last day of the meetings, February 8th, I had the joy of baptizing another enquirer in the presence of this large company.

"Upon this same day, also, it looked as if the Romanists were going to give us trouble. Happily the Lord delivered us from this. The priest came to see me in the evening and I had a good plain talk with him. When I saw the official on the Monday evening he told me he had seen the priest that day who said he was very glad to have met me on the Sunday, as I told him some things about one or two matters of which he had been ignorant before. I liked the priest's manner very much. He appeared to be sincere in wishing to preserve peace between the members of the two churches. Unfortunately he is surrounded by three

or four rogues who deceive him with all manner of lies and misrepresentations; and doubtless often lead him to act contrary to what he would do, did he know the truth about things. Up to the present there has been no friction with the Romanists. This may not be the case much longer, however, let the Christians be as careful as they may. The Roman Catholics are dotting the district with chapels, and the members in the country are most bitter against any who have a leaning towards Christianity. As the Lord's work extends—and it is extending—I think it will be impossible to avoid coming into contact with them in some places. The present outlook seems to indicate that the work in the Tuh-shan district may become the most encouraging in the province; but every inch of progress made will have to be fought for most desperately.

"We have been transferred to Tsen-i Fu, so Mr. and Mrs. C. G. Lewis, of Philadelphia, are shortly taking up the work in this hard but hopeful district. This fact should bring Tuh-shan very near to the hearts, and often on the lips, of God's people in their native city. I would most earnestly ask for much prayer for our brother and sister as they go to this new sphere of work. The people in the Li-poh district, which is south of Tuh-shan, have a name for lawlessness. The 'Water Family' tribe also are spoken of as being much more crafty and lawless than the other tribes in the province. Yet amongst these there are at least two hundred persons wanting to enter the Church; and they are only awaiting the sanction of the missionary to build two chapels for themselves."—*Thos. Windsor*.

Cheh-kiang.

SIN-CH'ANG.—"The Chinese New Year, with all its ceremonies has come and gone. We are not very sorry that it is over, for the time is one of special temptation to Christians, and the heathen seem to give themselves over completely to the influence of the Evil One. In addition to the ancestral and idolatrous rites, license is granted them to while away the holiday season in gambling, and this ruins many, furnishing not a few suicides. I shall not soon forget one sight that met our gaze during those days. We were walking up the main street of our city, and there on the roadway lay the corpse of a man, covered over with a little straw, uncared for by anyone, while a few yards off were scores of inveterate gamblers throwing their dice. I thought of the demoralizing influence of heathenism, and then came the reflection, are there not so-called Christians who are as oblivious to the dead in trespasses and sins, in this and other lands, as those poor gamblers to their deceased fellow man? And my cry has often gone up since, that the Lord may save us from blood-guiltiness, and preserve His people from bartering away their opportunities in the pursuit of wealth, pleasure, or position.

"The New Year has brought us a settlement (?) of the trouble that was threatening to involve this district when last I wrote. The party that hoped to

take summary vengeance on the Romanists have had to abandon their purpose, and the Jesuits have forced the officials to pay \$7,300 as compensation, though a tithe of this would cover all their loss!

"With the New Year we began several additional classes with a view to further instructing the natives in the Word. A class for enquirers was formed in order to disabuse their minds of many superstitions and errors, and to teach the truth as it is in Jesus. We also started a class for the learning of the Romanized, a system whereby the Chinese characters are represented by the Roman alphabet, and this has been very successful in preparing for Bible study. On Fridays we have a preparatory class for teachers, for the study of the Sunday School Lesson, from which much stimulus and profit is derived. The Sunday School is held in the interval between the morning and afternoon services. All the Christians and enquirers attend it. Our average attendance is about 100. They are divided into eight classes, five for males taught by Christian natives, and three for females, taught by two Christian women and Mrs. Doherty. At the meeting which follows, I catechize minutely on the subject of the lesson. This helps to fix the truth in their minds, keeps them on the *qui vive*, and prevents their falling into the arms of Morpheus! "The school and women's work, combined with ministering to the ailments of some of the suffering, occupies most of Mrs. Doherty's time. Pray for us."—(*Rev.*) *William J. Doherty*.

Monthly Notes.

ARRIVALS.

March 9th, at Shanghai, W. and Mrs. Emslie and two children (ret.), and Miss F. E. Pusser, from England. F. K. Schoppe and F. K. Heinrichsohn, from Germany. Misses E. K. Anderson, A. M. Swahn, and A. Gustafson, from Sweden.

March 15th, at Shanghai, Otto E. and Mrs. Oberg, from Sweden via America.

April 27th, at New York, Mr. and Mrs. T. J. Hollander and child, from Scotland.

BIRTHS.

March 14th, at Kiu-kiang, the wife of A. Orr-Ewing, of a son.

MARRIAGES.

March 10th, at Shanghai, H. Pfanne-muller to Miss I. Halbach.

Recent Baptisms.

KIANG-SU—

Shanghai	2
Chen-kiang	3
Yang-chau	2

SI-CH'UEN—

K'iong-chau	8
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YUN-NAN—

Yun-nan Fu	2
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CHEH-KIANG—

Wun-chau (out-station)	2
P'ing-yang (out-station)	1
Ning-hai	6

HU-NAN—

Ch'ang-teh (out-station)	1
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27

Total during 1903 44

Editorial Notes.

MONTHLY TEXT:—"If ye love Me, ye will keep My commandments."—JOHN 14: 15, R.V.

THE twentieth annual meeting of the International Missionary Union will convene June 3rd to 9th, at Clifton Springs, N. Y. All foreign missionaries of any evangelical denomination, whether in active service, retired, or newly appointed to a designated field are eligible to membership and entitled to free entertainment. Further information can be obtained from Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y.

We had the privilege of welcoming to our Philadelphia Home, upon April 29th, Mr. and Mrs. T. J. Hollander and son. These friends have been in England on furlough for some time past, and are now visiting their relatives and friends here, preparatory to returning to China. We have also had staying with us in the Mission Home, the Rev. H. B. Macartney, recently a member of our Council in Australia and more lately resident at London, England.

During the past month Mrs. Grace Stott has been engaged in deputation work in the province of New Brunswick. She has held series of meetings at St. Andrews, East, Que., St. John, Woodstock, and Fredericton, N. B., which have been attended with much blessing. We would thank those of our friends who have been sharing in this work by prayer, and earnestly ask a continuance of this ministry as Mrs. Stott continues her work in various centres in New Brunswick and Nova Scotia.

Very cheering news is being received concerning the work in Si ch'uen. The Boxer trouble seems to have entirely subsided, and the workers in the various districts report large numbers of enquirers. In view of this, we have been the more sorry to learn that the present viceroy, who has ruled so acceptably, has been transferred to Canton and that a reactionary has been appointed to take his place. "Put not your confidence in princes." "It is better to take refuge in Jehovah than to put confidence in man." Let us therefore look to the Lord that this may be over-ruled for good.

We are glad to report that the Lord has been graciously caring for Dr. and Mrs. Taylor and Mr. Coleman and has prospered them in their journeyings. After visiting England, Switzerland, and Italy, they crossed the Mediterranean into Egypt and Arabia. At the present writing they are in Palestine, whence they expect to travel north into Russia. Their subsequent movements are in some degree of uncertainty. Will the friends who pray for us please remember these His servants before God, that journeying mercies may still be granted to them, and that all they are seeing and enjoying may more than ever prepare them for the work of the Lord.

At present we have with us at the Toronto Mission Home Mr. and Mrs. James H. Todd and their two children. It will be remembered that these friends spent some years of service in China, until failing health necessitated their return. During the past two years Mr. Todd has been superintendent of the Men's Department of the Moody Bible Institute, Chicago, in which service he has been signally used and blessed. Mr. and Mrs. Todd are returning to New Zealand to take up the secretarial work of that branch of our Mission and we would bespeak an interest in the prayers of our readers on their behalf that they may be mightily used of God in this new sphere of service.

The Friday evening Prayer Meeting recently commenced at our new Home in Germantown, Pa., has been much appreciated by the friends who have united with us in prayer for China from week to week. The numbers attending the meetings, though not large, have already given promise of increasing, and we rejoice most heartily in the spirit of earnest prayer that has been apparent. We have had the pleasure of Dr. W. J. Erdman's presence at several meetings, and his expositions of the Word on these occasions have been greatly appreciated. The Rev. H. B. Macartney addressed the meeting upon the occasion of his recent visit, and missionaries from China and Japan have also stirred our hearts to deeper sympathy and more earnest prayer.

A new conference for college men will be held under the auspices of the Student Department of the International Committee of Young Men's Christian Associations at Lakeside, Ohio, June 19th to 28th. This is one of a series of conferences which are held each year for the cultivation of the religious life of students and their training in the leadership of the Christian activities of their institutions. Among the helpful features each day are a Missionary Institute for the consideration of the problems of promoting missionary life and activity in college, normal home mission and foreign mission study classes for the preparation of leaders of such classes in the colleges, and five normal Bible classes to prepare students to become leaders of similar classes among their fellow students during the coming year. Among the speakers we note such names as Mr. Robert E. Speer, Dr. Elmore Harris, Mr. H. P. Beach, Mr. Tom Jays, and Mr. John R. Mott, etc. The preparations are being conducted by Mr. A. B. Williams, Jr., 3 West Twenty-ninth Street, New York City.

The anxiety recently prevailing in Europe and America concerning the situation in China called forth a cablegram, on the 24th ult., from the Peking correspondent of the *London Times*, from which we quote the following: "The best informed legations, representing states whose subjects are residing in the interior, have no apprehensions with regard to the security of foreign life and property in this vast empire. The conditions now are entirely different from those existing before the Boxer outbreak of 1900, which was the culmination of a long series of anti-foreign movements. Missionaries and other residents in the interior, whose warnings were then disregarded, now declare that security, especially in North China, is greater than it has been for many years. Messages coming from every province of the empire report that foreigners of all nationalities are travelling unmolested with a sense of safety and protection exactly opposite to the conditions preceding the Boxer outbreak. True, Kwang-si province is still, as for many years past, disturbed in certain localities by disjointed robber bands and Tung Fu-hsiang is still residing on the frontiers of Kansuh. But the disorders in Kwang-si should disappear under the capable viceroy newly appointed, and Tung Fu-hsiang lives alarmed for his life, fearing an attack against himself, not contemplating an aggressive movement for which he is quite unprepared. Surely one object of the central government in Peking, however unwise some recent appointments have been, must be to restore confidence, so that the foreign legation guards and the foreign troops holding the communications between Peking and the sea may be withdrawn, their presence being a bitter though deserved reproach against Chinese sovereignty."

Information for Correspondents.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

APRIL, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	191	\$20 00	205	\$25 00	13-219	\$ 5 00	233	\$10 25
1-178	\$ 10 00	192	10 00	6-206	16 00	220	10 00	23-234	30 00
179	35 00	193	18 00	207	10 00	221	5 00	235	5 00
180	1 00	194	25 00	208	20 00	14-222	26 00	24-236	25 00
2-181	10 00	195	25 00	209	15 00	15-223	7 00	237	3 75
182	5 00	196	1 00	7-210	11 28	16-224	20 00	25-238	5 00
183	100 00	167	5 00	8-211	1 25	225	16 00	27-239	20 00
184	12 00	198	14 00	212	3 00	17-226	15 00	240	2 00
185	10 00	199	40 00	213	5 00	227	145 80	29-241	12 00
3-186	1 00	200	5 00	9-214	2 50	18-228	5 00	242	1 00
187	9 25	201	5 00	215	4 00	229	10 00	243	1 00
188	20 00	202	10 00	10-216	258 80	20-230	0 00	30-244	100 00
189	5 00	203	3 00	11-217	56 50	231	10 00		
190	20 00	204	30 00	218	1 00	21-232	5 00		
									\$1,373 38

FOR SPECIAL PURPOSES:

APRIL, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	21	\$10 00	14-24	\$20 00	20-27	\$150 00	21-30	\$75 94
6-19	\$ 5 00	22	5 00	16-25	65 00	28	10 00	24-31	5 80
20	20 00	11-23	5 00	18-26	19 33	29	2 00	28-32	15 00
									\$408 07

From Toronto.

FOR GENERAL PURPOSES:

APRIL, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	289	\$15 00	304	\$ 1 00	15-319	\$226 00	27-334	\$ 1 00
1-275	\$ 5 00	290	5 00	9-305	5 00	16-320	2 00	335	1 70
276	6 00	6-291	50	306	5 00	17-321	25 00	336	1 00
277	13 00	292	5 00	307	1 00	322	60 00	337	1 00
278	10 00	293	15 00	308	1 00	18-323	10 00	28-338	13 00
279	2 00	294	50 31	309	5 00	324	2 00	29-339	40 00
280	4 50	295	5 00	10-310	7 50	20-325	90	340	17 65
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4-284	5 00	299	20 00	13-314	1 00	329	1 00	344	10 00
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Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont., 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- - -	Every Friday, at 7.45 p.m.
Germantown, Pa., Church of Atonement,	}	Every Wednesday, at 8 p.m.
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town Avenue		
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Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street,	}	Every Friday, at 8 p.m.
between William and Clinton Streets		
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	- - -	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational	}	2nd Friday of each month, at 7.30 p.m.
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CHINA'S MILLIONS

"Possessing All Things."

BY MR. WALTER B. SLOAN.

"Therefore let no man glory in men, for all things are yours, . . . ye are Christ's and Christ is God's."—1 Cor. 3: 21-23.

THESE words direct our attention, not to our own inward life, but to our relationship with one another and the things around us. And this, indeed, is a very important element in our life. It is only by being right in our own heart and spirit that we can be right in regard to things outside of ourselves; and this passage shows us that it is by being in right relationship with the Lord Jesus, and through Him with God, we can be right in our other relationships. It is easier for us to recognize how we stand towards one another, than how we stand in relationship to God, so we find that our attitude one toward another is regarded as a proof of our attitude Godward; and accordingly we read that, if we do not love our brother, whom we have seen, we cannot be said to love God, whom we have not seen.

BENEFIT FROM ALL.

Let us glance for a few moments at the way in which Paul comes to make the statement that we are considering. There were some people in the Church at Corinth who looked upon him as their spiritual leader, some who thought Apollos was the one to be imitated, others held by Cephas, and some distinguished themselves from the rest by a peculiar view of Christ's person. The apostle saw the whole position was a wrong one, and that, while they continued in this attitude, neither he himself, nor the other teachers, could minister to them the help and blessing they required.

He starts by saying, "Let no man glory in men." This is a most practical word for to-day. Do not glory in this or the other leader or teacher. There are times when we can look our brother or sister full in the face and say, "You have been a help to me, thank God;" but let us also regard one another in the light of the words, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." A great many of us are really hindered, because we cling in a wrong way to this leader and that teacher. Thank God for every leader and teacher whom He gives us. We need them sorely, but let us take care that we do not put them in the central place—that belongs to Christ.

Now let us consider this glorious paradox: "Let no man glory in men, for all things are yours." There is an attitude in which we may live, and get benefit from the whole of our environment. The people who said, "I am of Paul," limited themselves to Paul, and did not even experience all the help that Paul could have ministered to them. When we get into the true relationship with God's servants, and do not glory in

men, then all things become ours, and we shall get benefit from everyone.

THE WORLD IS OURS.

But the apostle does not stop here. When he has grasped this great truth he sees far out beyond himself, and Apollos and Peter and every teacher; and he makes this wonderful statement: "the world, or life, or death, or things present, or things to come; all are yours."

"The world? Why, do we not exhort one another to come out of the world?" Quite right; but if, in God's sense, we come out of the world, then the world will be ours. If the world is truly ours, we have a great possession. Some people think the world is theirs. They have the most luxurious food, and splendid clothing, and carriages and horses, and so on; and other people gaze and say, "What a splendid position these people have!" Paul said the world was his. Look at the next chapter, and see what it brought him. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place," etc. The world is his, and yet he hungers and thirsts, and is naked and is buffeted, and has no house of his own; and he toils, working with his own hands!

What can this mean? I think it means this—whatever you and I really possess brings blessing to us, and whatever does not bring blessing to us we do not really possess. You possess, in the true sense, as much of this world as brings you blessing; and whatever does not bring you blessing possesses you—you are its slave. Those people who have everything heart can wish, are the ones that are crying out for something more to satisfy themselves with.

You know the story of Cardinal Wolsey, who had a great position in this world; and when it had all passed away from him, Shakespeare represents him as saying, "Had I but served my God with half the zeal I served my king, He would not, in mine age, have left me naked to mine enemies." This is the last stage of those who seek their possession in the present world and neglect the service of God. We are right when we sing—

"He of all the worlds is Master,
He has all I need in this."

This is the secret of possessing the world. If you will simply be content to have as much of this world as Jesus Christ puts into your hands, then the world will not injure you; and it is better to starve in the will of God, than eat plenty and be outside of that will.

Why are we saying these things? In order that you may measure your life by looking at the relationship which you occupy with the world and the things around you. There is a parallel passage to this in Romans—"All things work together for good to them that love God." Whatever works for your good, you have got that; whatever works for your hurt, and brings you under its power, it has got you.

Oh, what a hindrance earthly possession can become! A brother, whose ministry has often been a help and blessing to us all, said to me, "I do not think the highest aspects of Christian character ever come along with great earthly possessions." I want to lay it on all your hearts, not to seek these things as if life was only given for this end. Live for God. In most cases, the more a man has the more it tends to harden his heart. The more God can get us into that place, where we have to look to him for temporal things, the more He makes these things a blessing; and He can even make our having to do without them a blessing.

TRUE LIFE.

What next? "Life" is yours, then "death" is yours; then, as though his heart and mind still reached out, "things present and things to come"; then he ends up as he began—"all are yours."

"Life is yours." Now, we know that a life such as the apostle lived is regarded by most people as a life thrown away. Looked at from the distance of 1900 years, they admire it: looked at, lived out before them to-day, they despise it. When you set yourself to use your present life in view of the life that is to come, when you lose your life in this world, then you keep it unto life eternal; and when you keep your life in this world, then you lose it. Now, beloved, it may be that you have never seen your own position clearly. You have been throwing away your life for years, and thinking you have been making a pretty good thing of it. Oh, let God's word, in the light of the Spirit, settle the question, and make up your mind that this will of the Lord Jesus is to be supreme and absolute regarding your whole existence in time, and on into eternity, and then "life" will be yours. It will not be wasted. You will never have to look back and say, "What a fool I have been!"

It is said of a great French statesman that, at the close of his life, he said: "There is no use hiding it—I am lost." I do not know whether he said it looking out into the eternal future, so much as looking back into the life he had lived.

DEATH VANQUISHED.

"Death is yours." If life is ours, death will be ours. In the epistle to the Philippians you know the way in which the apostle looks at death. "According to my earnest expectation and my hope, that . . . Christ shall be magnified . . . whether by life or by death; for to me . . . to die is gain." When you and I can look death in the face like that, we are the masters of death. It is spoken of as "the power that conquers kings," but it is the power of which Christ is conqueror, and He is able to make you and me more than conquerors.

It is easy enough, in one sense, to talk about these things. But not long ago the Lord gave me the opportunity of proving Him about this. In past days I

have often spoken about the fear of death being taken away; but recently, through the steamer in which I was travelling running on a rock in the China seas, I was made to look death in the face. For two hours none of us knew whether it was to be death or life. There were quite a number of missionaries travelling on that steamer, and after the danger was over, someone remarked how quiet those passengers in the second class had been. Why? Because we knew that to die was gain, because it would be the entrance into the Lord's eternal presence.

I want to tell you what God used to hold me up at this time. It was the words—"If a man keep My sayings he shall never see death." There was no excitement about it all. We each gave to the other messages for our dear ones, in the case of one surviving the other, and we rested in the Lord's arms. I did not dwell on the fact of the possibility of death by drowning. We were not in a state of terrible agitation as to what was going to happen: we simply rested in the Lord.

Yes, death can be ours, and we can look it quietly in the face and say, "The Lord Jesus is your absolute Master. You can never come upon me until He wills; and then, when you do, He can take me through without my even seeing you."

THE CONDITION.

Finally, the condition on which we may thus possess all things is brought before us. It is contained in the words, "Ye are Christ's." This is Christ's claim, His right of possession. Christ claims you as His, and there must from your side be the admission of His claim; from the depth of your heart acknowledge yourself to be His bond-servant for ever. Give yourself up to Him, that he may have the fullest glory out of your life. As a redeemed man or woman, you are Christ's. Look up into His face and say, "Yes, Lord"; and He will graciously come in the power of His Spirit, and, making your heart His own, He will give you the blessing and benefit of "all things" as your possession.

The Evangelization of the World.

The immediate evangelization of the world, men say, would involve superficial work; let us be slow and thorough. Slow and thorough is one thing; slow and stagnant is another. Superficial work! Who proposed that the world should be superficially evangelized? I suppose that in our Lord's parable that husbandman escaped this peril who wrapped his pound in a napkin and hid it in the ground. But the Lord gave His commendation to the man who, having five pounds, traded with them superficially, on the face of the ground, and made with them five other pounds. We have betrayed our Lord under the pretense of doing thoroughly His work in this land, where we have sown the seed over and over again in ground already sown, while two-thirds of the human race have been allowed to live and die in ignorance of the fact that there is a Savior, or any love of God. And in our folly we have forfeited the richest spiritual blessing at home by deliberately transgressing the plainest divine law, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." —Robert E. Speer.

The Province of Cheh-kiang.

BY REV. J. J. MEADOWS.*

THIS province† is said to be one of the most beautiful of all the eighteen provinces of China. Its climate is declared to be most salubrious, but its humidity in the rainy seasons in the summer, and the beginning of



SCENE NEAR WUN-CHAU, CHEH-KIANG.

autumn, makes it at such times anything but salubrious! Nevertheless, the active life and service of the missionaries in this province show as favorable a number of years as in most of the other provinces of the empire. It embraces an area of 36,681 square miles, supporting a population of some 11,800,000 people, the wealth, learning, and refinement of whom bear favorable comparison with the neighboring provinces of the south. It has several important rivers, which flow from its chief watershed, called Peach-blossom Pass, 3,000 feet high. Two of these running from its south side—one passing by the Chu-chau and Wun-chau Prefectures, and one by Sien-ku and T'ai-chau Fu—empty themselves into the muddy Yellow Sea. Two others, the Dzao-ngo and the Ts'ien-t'ang, flow from the north side of the pass. The Ts'ien-t'ang is the most beautiful of all its streams. Lord Macartney and his suite ascended this river as far as Ch'ang-shan Hsien in 1792. Sir John Barrow, the private secretary of Sir George Stanton, who accompanied Lord Macartney in his expedition to China, speaks of this in his "Travels in China." This is, to the writer, a most interesting incident, as this Ch'ang-shan was the city

*Mr. Meadows arrived in China in June, 1862, and is therefore, next to Mr. Taylor, the oldest worker in connection with the C.I.M. He is at present the C.I.M. superintendent of the province.

†The province of Cheh-kiang contains 11 fu, 3 t'ing, 1 chau, and 60 hsien cities, i.e., 75 official cities in all exclusive of 11 hsien cities which are included in the fu. Forty-seven walled cities have no resident missionary. Including lady missionaries and the wives of missionaries, there is only one missionary to every 55,000 souls. Think of a city larger than Hamilton, Ont., or Portland, Me., or Erie, Pa., or Savannah, Ga., or Duluth, Minn., with only one worker!

where our martyred friends, Mr. and Mrs. Ward and Miss Thirgood labored; and previous to these martyrs of 1900, Miss Littler and Miss Byron also labored in this city for some years. Our Mission House, at the time I write, is in ruins and ashes; the chapel, which our good, steady, and persevering Brother Ward set his heart on building, is there, new and complete, neither bandits nor rioters having touched it. But alas! there is no foreign missionary to go and live and preach there at present.

The country through which these rivers flow is rich and fertile, and produces grain, cotton, rice, silk, tea, and fruits of every description, in great profusion. The scenery is beautiful, picturesque, and in many places grand and magnificent, charming and fascinating the person who can appreciate it. The natives say that the province itself possesses every requisite for the food and clothing of its inhabitants, and is even able to supply many of the luxuries demanded by the rich and well-to-do of its people. The camphor and tallow trees abound on the large plains of Ning-po and Shao-hsing, while the mulberry, pear, persimmon, and other fruit trees abound on the extensive plains in the Hang-chau, Kia-hsing, and Hu-chau Prefectures in the northern part

of the province.

Each district and each large city has its particular manufactures or specialties. The government of the province is administered by a governor, a provincial treasurer, and a provincial judge, with four intendants of circuit. These four intendants govern eleven prefectures,



ON THE TS'IENT-T'ANG RIVER, CHEH-KIANG.

including in these seventy-five counties. Below these there are the prefects, and district magistrates. The governor is subordinate to a viceroy, who resides in the neighboring province of Fuh-kien. This viceroy reigns supreme

over eleven or twelve millions of people, his two provinces—Fuh-kien and Cheh-kiang—united, embracing an area of more than 92,000 square miles. The salaries of these high provincial officials are said to be: viceroy, \$11,200 a year; governor, about \$8,960; provincial treasurer, about \$5,350; and the provincial judge, about \$3,360. The lower officials: prefect, \$1,680; the hard worked and overburdened district magistrate seldom gets more than \$850, frequently as low as \$450. Of course, all these officials "squeeze" monthly, quarterly, and annually, as much as ever they can, and so the administration of a province in China is part of one of the most corrupt systems under heaven. Each *ya-men* has numberless clerks, underlings, lictors, constables, and hangers-on, who receive no fixed salary. Therefore, they must extort from the people over whom their master rules in order to supply their own wants and those of their families. These men are like birds of prey, ever watching their opportunity to pounce upon their victims. Hence the people are oppressed, and all the year round suffer wrong at the hands of the administrators of the law, who are supposed to protect them, their lives, and their property.

What a mass of evil the missionary in China has to contend with! These vast numbers of human souls—how can one reach them? The larger the numbers, the greater one feels the responsibility involved. More souls are being lost every day in China than in any other country in the world. This being true, it must be a serious consideration for the Church of God at home, as also for the Christian missionary out here, who is in direct sympathy with the great purpose for which Christ came into this world, namely, to save sinners. Our responsibility must increase in intensity to a painful degree, if there be as many Chinese in this empire as they say there are, for the Bible declares that no liar or idolator shall enter heaven, and all these masses of peoples are idolators and liars, for "China is a nation of liars." The merchant from Europe and America is deeply interested in these vast numbers of customers for his goods; the more there are, the better his trade. Even the politician, the political economist, the professional man, the traveller, the geographer, can be deeply interested in such a country and such vast masses of human beings—and such interesting human beings too. For

though they be all liars and idolators, they are the most industrious of people, such a capable people, and of such intellectual capacity as to be able to compete for the highest scholarships in the universities of Europe and America. What a mighty factor this people would be in advancing the kingdom of God on earth if they became thoroughly converted—really born again of the Spirit of God!

We thank God with all our heart that there are now so many different Protestant Missions at work in Cheh-kiang, each having godly, earnest, and faithful men representing them. Each of the eleven prefectures of the province is now occupied by one, two, or more missionaries. The American Methodists and the American Presbyterians chiefly work the northern part of the province, while the Church Missionary Society, the American Baptists and the C.I.M., with a few American Presbyterians, the English Methodists, and the German Alliance Mission, work the south, the east, and the western part of Cheh-kiang. All the larger cities and many of the *hsiens*, or county towns, also, are now occupied by foreign Missionaries. All this is a cause for thanksgiving and praise; especially when we remember that, when the C.I.M. first took up work in Cheh-kiang, the only places occupied by foreigners were the open port of Ning-po, and the capital, Hang-chau. No other place in the interior was occupied, and the converts were *very few*, indeed, perhaps two hundred at the most. Now we have several thousands of native Christians in full communion, not to mention those who have gone to the Better Land and are for ever with the Lord.*

But, oh! what are these among eleven or twelve millions of precious souls! These poor idolators and liars! They worship a lie; they also live a lie! May God have mercy upon all these miserable creatures, having no God and without hope in the world! The harvest is plenteous, the laborers are few: "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

*Statistics of the China Inland Mission in Cheh-kiang for January, 1900, are as follows: stations and out-stations, 136; chapels, 135; missionaries and wives and associates, 85; ordained pastors, 1; assistant preachers, 90; school teachers, 18; colporteurs, etc., 139; organized churches, 88; communicants in fellowship—male, 2871; female, 1047; baptized in 1899, 389; baptized from commencement, 5,709; schools, 20; native pupils, 255; hospitals, 1; dispensaries, 2; opium refuge, 1. In consequence of the Boxer riots we are unable to give more recent figures.

Reminiscences of the Early Days of the C.I.M.

FROM AN ADDRESS BY REV. J. J. MEADOWS.

WHEN I first arrived in Cheh-kiang, in 1862, there were not 4,000 Protestant Christians in all China.

Ning-po was the only place in the province properly occupied by Protestant missionaries. Two or three years before 1862, several missionaries had gone to Hang-chau. Dr. Nevius, Rev. Mr. Green (American Presbyterians), and Bishop Moule, of the C.M.S., resided there a short time, but were obliged to return to Ning-po as the T'ai-p'ing rebels compelled them to leave the city. The rebels had just been driven out of Ning-po when I arrived in June, 1862. They fled towards Dz-ki, Yu-yai, Shao-hsing, and Hang-chau. So we had an un-

certain time of peace, and exemption from the attacks of the T'ai-p'ings at Ning-po. The people inside and outside the city felt so insecure, though their enemies were driven out, that they fled into the country, and back again to the city, on the slightest alarm. The gates of the city, crowded with fleeing, frightened men, women and children, were nearly blocked by the coolies and citizens laden with their goods and chattels, seeking exit from the city to find a place of safety for themselves and their little ones in the Foreign Settlement. Mission work was in some instances stopped, in others hindered very much by this excited state of things. Now, [1900, after the massacres], thank

God, we have 26 stations, 111 out-stations, and 73 missionaries, including our dear German friends, and 254 native helpers. Many of these latter are unpaid, and we have in our own district, and that of the Hang-chau Church, pastors supported entirely by the native Christians, also men who gladly give both time and money to help to further the work of their Master.

Our places of residence in those early days were miserable in the extreme. I should like you to see that historic building, Hu-k'iao-t'eo, where Mr. and Mrs. Taylor lived and labored for years, every brick and timber of which was made sacred by sanctified prayer! It was a dirty hole, and there were dirty surroundings, and dirty people to deal with. I may be considered an authority on this subject, after having lived and labored there for over six years. My first son was born there, and the only place he had to run and jump in was the length of the native cane-bottomed couch, to which the little fellow seemed much attached. The room was our study, sitting room, and guest room, and there was no yard below for children to play in. The canal behind the house was green with a filthy film all the year round, and the street-front part of the house was dirty and noisy, and the wall of it was a rest and shelter for two or three cows which started work at a flour mill at three o'clock in the morning and con-

tinued in turns up to four in the afternoon. You could not get a minute's quiet from morning till night, especially when your windows were opened because the rooms were 98° and 102° Fah. This is the house sacred to some members of the C.I.M. I did not like this place; and after I got ill, and later, when my wife died there I positively disliked it. But did I not say when I came to China that "I would be willing—gladly willing—

to go anywhere, live anywhere, and do anything to please my Master and my God?" I thank God I have that feeling and desire more strongly working in me to-day than ever before. The best cure for dissatisfaction with circumstances and surroundings is to have a lively and earnest sympathy with our Lord in His great purpose in coming into this world to save sinners.

In the midst of all those troublesome times of the T'ai-p'ing Rebellion, when the streets were

lined in some places with men cangued and waiting in cages till death relieved them of their tortures, when yamen runners and blackguards were taking advantage of the sufferings and distresses of the people, it was surprising how soon we were able to resume work. Thank God, now we have nearly as many communicants in our own Mission in this one province as there were converts in the whole of China when I first landed in 1862.



SUMMER COTTAGE NEAR WUN-CHAU, CHEH-KIANG.

Days of Blessing at Wun-chau, Cheh-kiang.

BY MRS. E. HUNT.

ON Thursday evening, March 5th, my husband and I walked down to the north gate of the city with our cook and two men carrying our bundles of bedding and our boxes containing extra clothes, books, etc., for a ten days' trip into the country. A small boat was waiting to take us about fourteen miles up the river to the place where we were to get out and walk. We got into the boat under the arched awning of bamboo and leaves, which did not leave room to stand upright, and hanging up a curtain to screen ourselves from cook and boatmen, we spread out our bedding and retired for the night. The men who had come to carry our baggage appeared early next morning, and we started for a tramp of some fifteen miles. The first part of the journey was over a flat country, but we were soon among the hills, the path alternately ascending and descending, and every now and then leading us across the mountain stream. The stepping-stones across the stream were mostly covered with water, so there was

nothing for it but that the cook should take off shoes and stockings and carry us over pick-a-back, one at a time. However, one soon got used to this mode of transit, and took it as a matter of course.

Early in the afternoon we reached the village of Ng-chou, our stopping place that night, and were heartily welcomed at the house of an enquirer, where the centre room is rented for services. This enquirer is an interesting man. He was an opium-smoker and a painter of idolatrous pictures. He first broke off the opium habit many years ago, but his heart not being changed, he took to it again. Last year he broke it off once more, and shortly afterwards became interested in the Gospel. Then he found that his occupation was one in which he could not continue as a Christian, so he gave it up, thereby arousing the indignation of his grown-up son, who is unconverted and who obliges his father to rent the room for the services, instead of giving it as he would otherwise gladly do. He has a

wonderfully quick apprehension of spiritual truth, and is diligently reading his Bible right through, taking every opportunity of asking questions about what he does not understand. If he goes on as he has begun, he is likely to prove a valuable man in the Church a few years hence; but he is sure to meet with many temptations and difficulties, and will need to be upheld by much prayer. We had a pleasant and profitable evening at his house, with the enquirers from the village, and next morning went forward for the remaining fifteen miles' walk to O-dzing where we were due for the baptism and communion service, to be followed by a five days' Bible School.

That day the road went up and up among the mountains, crossing and re-crossing the little stream until we came to its source at a point some 3,000 feet high. Three or four miles down the

other side, brought us to O-dzing, which we reached about 4 p.m. Two Christian men were waiting to carry us over the stepping-stones, the ford being some 100 yards wide. On the other side, we were met by the wives of Ah-kae and Ah-lie, the two brothers in whose house the Church has met for so many years. It was the first time their old mother had not been outside to give us the first greeting, but she had

been laid aside for some two months with a diseased jaw, which gives her much pain and discomfort. It seems as if the only remedy is a surgical operation, but as she is too weak to bear the journey to the city, we fear her days are numbered. She had sent a special request to Mr. Hunt to bring his forceps, and he extracted three or four teeth, but it only gave temporary relief, and before we left she was perceptibly weaker and unable to take much nourishment. Her trust in the Lord was as bright as ever, and she told us she was quite sure of Heaven, whatever might be in store for her on earth. She has been a "mother in Israel" to the local Christians, and has suffered more than one beating for the Lord's sake.

On the day we arrived we examined for baptism her daughter, whose husband and grown-up son are already

church members, and on the Sunday morning she was baptized in the stream just outside the village, where on my first visit five years ago her grandmother (still living and nearly ninety) was baptized. Between thirty and forty gathered for the Sunday services, some being hindered by the weather, and about twenty remained for the Bible School. Mr. Hunt had decided to take a series of talks on the Ten Commandments, and a very helpful and interesting time we had. It was a new idea to many that the teaching of the Ten Commandments covered so much ground in one's everyday life, and all acknowledged that they had learnt a great deal from the classes. We met morning and evening for the study of the commandments, and most of them committed to memory a colloquial translation. In the afternoon we devoted another two hours to

the teaching of romanized reading and writing, in which good progress was made. They filled up the spare time repeating the commandments or studying the romanized lessons, at the top of their voices, interspersed with various attempts at singing new hymn tunes! To anyone who has heard Chinese Christians sing this needs no comment, and they will not wonder that we prepared to spend our spare



"RAPID TRANSIT" IN CHINA.

time, when it did not rain, in the quiet of the hills!

On the Saturday morning we had hoped to leave for Doa-k'ae to spend Sunday there, but a heavy thunder-storm and rain during Friday night caused the river to rise considerably, and the rush of water was so great that the ford was quite impassable. It was not until after dinner that four men, with hands linked together, ventured across to fetch a bride. We asked why they did not make a bridge, for in the rainy season the water often rises and causes delays of several days. They said that there once was a wooden bridge, without rail or parapet, but so many got giddy in crossing over, and falling into the river were drowned, that they destroyed the bridge—instead of making it more secure. Probably the true reason lies in the superstition that if there is a bridge, a white serpent will come down from the mountains, cross

over and injure the village; while it cannot, they say, cross without a bridge.

So we spent a second happy Sunday at O-dzing, and on Monday morning got off for Doa-k'ae, which also lies high up among the mountains, about 20 miles from O-dzing. Here we stayed with a family in which the father, mother, two sons and a daughter-in-law, have been baptized; the young men, though not long converted, are very bright, and have already been used to lead others in. Here also, there was a woman candidate for baptism; she was examined that same evening, and baptized next morning in the stream behind the village. A large number gathered for the evening service, and there is an encouraging spirit of enquiry. On Tuesday morning, we again started off, stopping for early dinner at Tsie-sa, a village three or four miles down the valley, but lying high up on the mountain side, where there are some new enquirers, and where we arranged for regular Sunday services. From here our road gradually wound round and round the mountain

slopes, dropping at last by a sharp descent to the river-plain. We arrived at the riverside very wet and hungry, as it rained quite ten miles of our walk, and owing to a mistake of our carriers, we were separated from our baggage and eatables some two hours longer than expected. Getting into our boat at last, much persuasion on our part, and heroic exertions in rowing on the part of our cook, succeeded in getting us to the city in time to enable us to reach home about 10.30 that night.

Bible Schools of the same character as that at O-dzing are planned for seven or eight other places during the year.

Before and after we left for O-dzing, meetings were being held in the city, addressed by Rev. F. Franson, through interpreters, and in all twenty of our school girls, fifteen of the boys and over one hundred of the C. I. M. and Methodist congregations professed conversion. We would ask very special prayer for these young Christians, for the extension of the revival to all parts of our districts, and for blessing on the past and coming Bible Schools.

The German Branch of the China Inland Mission.

BY MARSHALL BROOMHALL, B.A.

ONE of the noteworthy features in the history of the C.I.M. is the way God has led to the opening of Branch Missions, not only in America and Australasia, but also in Sweden, Finland, Switzerland, and Germany. A few facts concerning the development of the work in Germany will, we are sure, be of interest to our readers, and call forth both prayer and praise on behalf of that Branch.

In the year 1892, a German minister, Mr. Heinrich Coerper, took up and read a book which, in the main, was Mr. Hudson Taylor's "A Retrospect," which had been translated into German by Inspector Julius Stursberg. The reading of this book was made such a blessing to this preacher that his first desire was to join the C.I.M. himself and go forth to China; but this he was not free to do. The same year he had to address, at Frankfort-on-Main, a company of students connected with the Student Volunteer Movement, and he chose as his subject, "God's dealings with Mr. Hudson Taylor."

The following year, 1893, these German students invited Mr. Hudson Taylor to go over to Frankfort and meet them. This he did, and at the same time called upon Pastor Coerper at Heßelberg. This personal intercourse made a deep impression upon Mr. Coerper, and made him more desirous than ever to go to China; but that door was still closed to him.

Not long after this Mr. Coerper was called to a pastorate at Essen, and here Mr. Hudson Taylor again visited him, and spoke about the founding of a C.I.M. Branch in Germany. As Pastor Coerper was not able, at that time, to undertake this, a Branch was formed at Kiel by Pastor J. Witt; but in November, 1899, Pastor Coerper took charge of this Branch, and moved the headquarters to Hamburg.

In 1901, a Pastor Roschmann, resident in Hamburg, a man who had warmly befriended the Mission in its begin-

nings in Germany, died, and Pastor Coerper was offered his church. That he might be guided aright at this important juncture, Pastor Coerper looked to God that He might, as by some Gideon's fleece, show what His will was. The same day two persons called upon him—one to converse about China, and the other to offer himself as a candidate for work in China. Accepting these two calls as God's reply, he refused the call to take up the late Pastor Roschmann's work, and dedicated himself anew to the work of the C.I.M.

From 1899 to March, 1902, the Mission centre was in Hamburg, where premises had been obtained at very reasonable terms. When these buildings were sold to be pulled down, and no other premises could be found, except at an exorbitant price, it became necessary to look elsewhere. Among several invitations which came from other parts of Germany, came one from Liebenzell, in Wurtemberg. Here beautiful premises, with land which could be cultivated, were offered rent free by kind friends, the only obligation being the paying of rates, taxes, and insurance. Again the Lord had proved Himself as Jehovah-Jireh, and our friends left their home in Hamburg. They had left none to soon, however, for the day after their departure the roof was taken off their former home. Faith had been tested, but God's supply had not come too late, though certainly not before it was needed.

Liebenzell* is a very small town situated among the lovely hills just on the borders of the Black Forest. Here is now the Mission Centre of the C.I.M. German Branch. There are at present as many as seventeen candidates in training, it being the intention of our friends in Germany to give each candidate about two years' training, according to his requirements. The work on the adjoining little farm, with its three cows, is all undertaken by the stu-

*The name Liebenzell is from Lioba's Cell. Lioba was a niece of Bonifacius, and established a Mission Centre in this lovely valley.

dents, and the many villages in the surrounding hills afford a splendid training ground for active Christian work. In some of the villages, the homes have been opened for regular preaching of the Word, giving opportunities for work not unlike some of the village work in China. To this work God is granting His blessing, souls being saved both in Liebenzell itself and in these hill villages.

There are at present three friends in Germany associated with Pastor Coerper to form a small Council, Mr. Blank, of Calw, Pastor Paul, of Berlin Steglitz, and Professor Kaul, of Beeck. The development of this work has

necessitated much travelling, and as God is giving openings for meetings, etc., throughout the greater part of Germany, Pastor Coerper is much in need of the assistance of a like-minded and qualified colleague. In 1900 a German edition of CHINA'S MILLIONS was started, which publication now has a circulation of over 4,000 per month. It is intended that the recently-opened station of Pao-k'ing Fu, Hu-nan, shall become a centre for the members of the German branch in China. We warmly commend Pastor Coerper and this work to the prayers of our readers.

Ts'in-chau: a Mission Station in Kan-suh.

BY MR. J. B. MARTIN.

WE hear much of living pictures now-a-days, but how we missionaries in the field wish we could give to the home churches some living pictures of China—the little bits of China that surround us—with all their varied lights and shades.

The readers of CHINA'S MILLIONS are at present having each province passed in review before them, and a better idea of the vastness of the districts and the sparseness of the workers is thus being gained. But after all that can be said for maps (and it is a very big "all") the cities of China are not much more than little black spots to so many, while to us who live in those little circles—how much they mean!

If you take the large map published by the C.I.M., and look at the province of Kan-suh, in the south-east corner you will see a little rectangular mark, designated Ts'in. This marks the city of Ts'in-chau, with its, perhaps, 40,000 inhabitants.

A VIEW OF THE CITY.

Could we give you a picture of this city you would see a broad valley, about one and one-half miles wide, running almost due east and west, a river bed about one third of a mile wide, usually carrying only a little stream of water that could be cleared with a good jump, but subject to sudden rises when a thunder cloud bursts over the hills and sends down a torrent of water, filling the whole river bed and carrying everything before it. At such times trees, parts of houses, drowned mules and men may frequently be seen floating past.

The city which lies along this valley, is at its broadest part not more than half a mile wide while its length from end to end is about three miles. It is spoken of by the natives as six cities, but it is really only an old city, with five enlargements, each of which in its turn has been enclosed in a wall, all forming a part of the whole, and all controlled by one mandarin. Inside the city are broad streets paved with cobble stones, purposely, one might think, for the benefit of the shoemakers.

Approaching from the east one enters the east suburb, a sleepy district, including a good deal of cultivated land, its walls enclosing some of the finest temples. Here, too, the Roman Catholics have just acquired large premises.

The next division is the "old city," containing, besides many shops, the ya-mens and examination hall, the court-

yard in front of each being filled with a motley crowd of itinerant doctors, fortune tellers, china merchants, taffy sellers, barbers, beggars, and dogs. Passing through the massive double gates we enter the "middle city," with its corn market, crockery street, and rows of shops dealing in harness and hempen goods; and from there pass into the west suburb, where all the best of the shops are located as also the best private houses.

The shops are well-stocked, and if one may judge by the number of assistants employed, which always seem, to our European eyes, five times more than are needed, the business done must be tremendous. Here, too, are depots for receiving the tobacco that comes from Lan-chau, and medicinal plants from the surrounding districts, which are afterwards despatched down the South Road to the nearest river-side market and thence shipped to various parts of the empire.

To the extreme west is the "New Street," another collection of sleepy houses and shops. The other division is the north suburb, largely occupied by inns, and not having a very good reputation.

Here we have our homes; the two houses belonging to the Mission being within a stone's throw of each other, and on the extreme border of the district.

THE SUNDAY SERVICES.

Now try to picture a Sunday in the "Fuh-in-t'ang," as our houses are called. Six o'clock finds us moving. It is Sunday in the Mission house (for we cling jealously to that home-like Sunday quiet of which poor heathen China knows nothing) and one is free till about 9.30, when the first male-comers arrive—not a big crowd, as we have only eighteen men on the Church rolls, though others are coming about.

At 10 a.m. the nine or ten members of the Scripture Union meet. The meeting is variously conducted, sometimes all the members taking part, at others two or three or one doing all the talking; there is also prayer, when the S.U. in the home-lands and the caravan work are also remembered. The meeting is over just before eleven, and as we come from our meeting we see the women, of whom there are thirty baptized and as many enquirers, hobbling on their tiny feet from the sisters' house, where they have been sitting on the mud-brick beds learning to read and to understand the truth.

At 11.00 the gong sounds and we all repair to the chapel. The men sit on one side and the women on the other, facing the platform with its table and two chairs. To-day it is the missionary's turn to preach, and he sits in the left hand chair supported by the evangelist in the right. Some male Christians are called upon to help, two to read the Scriptures and two to pray, while in the absence of our lady organist one of the young men starts the hymns.

By 12.30 the service is over, and we separate; the women return to the sisters' house for more reading and the afternoon classes; the men sit in the guest hall drinking tea provided by the Church, and eating bread brought by

are taught by young men. The women have already begun their classes at the ladies' house, and the girls are meeting in another part of the same building. These various classes are especially important. This class work is the laying of the wood in order upon the altar that precedes the falling of the fire from heaven for which we earnestly hope and pray.

The classes over, the librarian, another young member, unlocks the cupboard where the twenty odd books that form the newly-started library are kept. The Christians need educating to appreciate reading, but still a few books are borrowed and duly entered. We then separate till 4.30,



A SECTION OF A BUDDHIST PURGATORY.

[Photo by X.V.]

[A section of a Buddhist purgatory represented by clay figures in the city temple of Miên Hsien. The cow-headed figure to the left of the picture represents the demon who comes for the soul at death. The other figures show some of the tortures through which the soul passes after death, while the furnace and wheel to the right illustrate the process of transmigration. If a man has not been a very great sinner in life, he will pass through this fiery furnace and shoot off this whirling wheel, and behold, he is again a man! But if he has been wicked he will appear as an insect, reptile, or animal, or at best a woman. Such is the hope of the heathen Chinese.]

themselves, while one of their number, a young man, gets out his account book and takes a three cash collection towards a special fund for paying the rent of the new preaching shop in the west suburb. A collection is also taken among the women for the same object. (The general collection is taken in the morning.)

At 1.30 a singing class is held in the sitting room and to this eight or nine men come. They learn to take their bass part in the hymn tunes. The tonic sol-fa system is taught. At 2.30 the gong sounds again; the men meet in the chapel for the Bible Class, and two classes of boys

when a little band goes preaching on the street. A space is chosen, the leaves of a tract turned, or a preaching scroll unrolled, and a small crowd gathers at once.

After an hour and a half we return to the house and separate for the evening meal, the Chinese Christians to their dough strips and sour cabbage, and the foreigners to a more homelike tea. At 7.30 a meeting of Christians and enquirers is held in the sitting room—a little informal gathering, varied as much as possible, at times mostly singing, sometimes a short address, or at others, a missionary talk. So ends our Sunday.

Tidings from the Provinces.

Personal Notes.

MRS. A. WRIGHT has returned to Yung-k'ang, Cheh-kiang. Miss A. Tranter will join her in the work there.

REV. AND MRS. F. DICKIE and their children reached Yokohama safely on April 26th—two days late, owing to the strong headwinds experienced throughout the journey.

MR. C. F. WHITRIDGE accompanied Mr. Hoste on a visit to Gan-k'ing. From Gan-k'ing Mr. Whitridge travelled northwards through Gan-hwuy to Ho-nan, to visit some of the stations in the last mentioned province.

DURING MR. STEVENSON'S RECENT VISIT to Yang-chau the following designations were made: Miss C. F. Tippet, to Shan-si; Miss M. Gregory, to Ho-keo, Kiang-si; Miss M. E. Funk, to Ning-hai, Cheh-kiang; and Miss H. L. Thomas, to Shanghai, to assist in the secretarial work.

MR. AND MRS. W. EMSLIE have gone to K'u-chau, Cheh-kiang, and have received a very warm welcome from the officials and the people. We would bespeak for Mr. and Mr. Emslie a special interest in the prayers of our readers as they take up the important work laid down by our martyred friends at K'u-chau.

DURING MR. HOSTE'S RECENT VISIT to Gan-k'ing he made the following designations: Mr. G. H. Seville, to Wun-chau, Cheh-kiang; Mr. G. M. Franck, to Chen-tu, Si-ch'uen; Mr. A. W. Large, to the eastern Si-ch'uen district; Mr. C. A. Fleishmann and Mr. W. J. Hanna, to the province of Yun-nan. Mr. W. C. Chapman will eventually go to Ch'en-chau, western Hu-nan, but for the present he will be stationed at Ch'ang-teh. We trust our readers will remember these friends in prayer as they proceed to their stations to take up active work among the natives.

News Notes.

LOCAL DISTURBANCES, originating with the miners, have occurred at Lin-an Fu, in the province of Yun-nan.

THE GOVERNMENT OF INDIA has expressed its willingness to refund the import duty on goods sent to China *via* Bhamo.

A MISSIONARY CONFERENCE is to be held at Ch'ang-sha, capital of Hu-nan, on the 19th to 21st inst., at which questions of vital importance to the work will be considered.

THE LU-HAN RAILWAY is already completed for about two hundred and eighty miles of the four hundred between Hankow and the Yellow river. It is estimated that the river will be reached next year.

REV. F. W. BALLER has translated into the Chinese the stirring and deeply spiritual book, entitled "A Retrospect," by Mr. Hudson Taylor. As this book has been greatly blessed to the deepening of spiritual life and the quickening of missionary interest in English speaking countries, we trust it may also be used in the native Christian Church in China, in

showing believers the possibilities of a life of faith and the potent influences for good which proceed from a life devoted to God. Will our readers not pray that it may be so?

THE TRAINS-DE-LUXE of the International Sleeping Car and Express Trains Company will soon be running regularly from Port Arthur to Calais. The trains comprise sleeping-cars much more comfortable than the average Pullman, each being divided into seven two-berthed compartments with intermediate lavatories and dressing-rooms, and one family compartment of four berths; a dining-car, one-half of which is fitted up as a drawing-room, etc.; and a composite car, containing an up-to-date bath-room, a gymnasium, a baggage-room, etc. There is also a library with the standard English and American books and magazines, daily papers, and daily telegraphic quotations from the principal markets of the world. Physicians in the service of the company are to be in attendance at the principal stations along the line, and may in case of need be called free of charge. English-speaking attendants prepared to supply all necessary information to passengers, will be in charge of all the cars.

THE NATIVE CONFERENCE for the re-organization of the Church at P'ing-yang Fu, Shan-si, on March 17th to 20th, was a time of rich spiritual blessing. A spirit of harmony and good-will prevailed, and the Lord's presence was manifest throughout. Twenty-eight were re-admitted to church fellowship. There was a wonderful time of confession by those who were being received and the Spirit's working was very manifest. The baptism of ten young people, five men and five women, was also a time of great joy. All but one of these were former pupils at the Mission schools. One of the young men and two of the young women decided to follow the Lord Jesus while escaping or hiding from the Boxers. The conference closed with a three-hour praise and testimony meeting and the bright faces of not a few bore witness to the blessing received. Both missionaries and natives are full of praise and go forward much encouraged. It is confidently hoped that a number of others will be received into church fellowship at this station in the autumn. Will our friends please continue to help towards this by prayer, and at the same time praise God for what has already been done.

Shan-si.

HSIAO-I.—"Mr. Lutley and I were at Hsiao-i recently to hold a conference with our Chinese brethren, for the re-organization of the Church. Only about 10 came from Hsiao-i to our P'ing-yao conference last October, and these were then restored, but many others who were unable to attend the conference were quite worthy of being restored; so these, amounting to another 35, were restored to church fellowship. It was a deep satisfaction to one's soul to see the joy with which our brethren assembled, and to know that they were as glad of the res-

toration as we were. There are now 45 at Hsiao-i in fellowship. There were 67 before the crisis, but some of these have removed to other districts and others have died."—*J. Falls.*

Chih-li

SHUEN-TEH.—"We were recently invited to spend the day at Leo-tsi (a village 2 miles distant), in the house of a wealthy family. They sent their carriage for us and brought us back in it. They received us very kindly and seemed interested in the Truth. The next day theatricals were commenced on this street, which lasted for three days, and during this time we had hundreds of women visit us. It was most encouraging to hear them *ask* to be told the Gospel. Mr. Griffith was on the street preaching to the men.

"For the past five or six Sundays we have been obliged to have our services in the courtyard, having no room large enough to seat the people. We do praise God that so many are now willing to hear the Truth. The men continue to come and show an interest in the Gospel."—*Mrs. L. H. Griffith.*

Cheh-kiang.

P'ING-YANG—Recently I paid a visit to Wnu-za-diu. It was a great joy to find a considerable increase in the attendance at worship, the number being between 60 and 70 persons, not counting children. Better than this was the news that several had decided on not only keeping the Lord's Day themselves, but also not to allow their servants to work on that day. This seems to have greatly impressed the servants, as they get a day's holiday and receive their wages at the same time. Some of the members have two servants, and their willingness to take this step means that God's grace must have taken a firm hold on their hearts. Another member has given up a very good position, because his work prevented him from keeping the Sunday. I am sure that God will in no way be their debtor, and that these seeming sacrifices will prove a rich blessing to their souls. One of the members told that, while asking God to bless the heathen in the district, the thought came to him, what about the heathen in your own home? He saw he had neglected those in his own home, and that it was not of much use to pray for the heathen outside, until he did his duty towards those of his own household. He made a very earnest appeal to the Christians to try to win those in the home for Christ. The Church has promised subscriptions to the amount of \$60 for the year: \$20 towards the preacher, \$20 towards the boys' and girls' schools, and \$20 for repairs. I was much cheered by what I saw of the work at Wnu-za-diu. The Church is progressing in more ways than one. I hear a number of women have unbound their feet. You will be interested to know that during the last year the Church in this district contributed \$320 towards preachers' salaries and church buildings."—*W. Grundy.*

Kiang-si.

KAN-CHAU.—“The Chinese New Year festivities are over. We were invited to many feasts, far more than one would desire to attend, but if some of us did not go the people would be much offended. They now truly wish to show themselves friendly. We have over one hundred of the country people in regular attendance at worship. Many of the far away ones are dropping off and we cannot expect things to be otherwise. We need to visit more than we do, but who can go? How are we to overtake the work? We cannot be in two places at the same time. There is great need for one or two efficient native helpers, but we have not even one of any kind. Our servants give us a little help in various ways but they do not take the place of a native preacher in the work. Mr. Marty is out itinerating most of his time. He left the other day to visit a few market towns about twenty-five miles distant, in company with three native Christians.

“I held Bible classes for two weeks during the New Year holidays, which eighteen men attended most of the time. I had a class morning and evening, daily, and still continue the evening class for the benefit of the day school scholars and a few enquirers who are here to learn the doctrine. One is a patient who is breaking off the opium habit. This is the third opium patient I have had; and they have all been enlightened by the Gospel and show signs of new life. I do not undertake such cases unless I see some indications of the Gospel taking hold of the man.

“The Christians and enquirers have a few boys in our day school. They pay for the teachers and we provide the building, so we have a self-supporting school. There are nine scholars at present, three of whom are young men who want to get a fuller knowledge of the Scriptures.”—*John Meikle.*

Kan-suh.

LIANG-CHAU.—“Now that the New Year is over the attendance at our regular services is increasing in numbers. All told, we had some eighty people last Sunday morning, twenty men on Sunday evening, and on Wednesday evening about the same number. The women who come number between twenty and thirty. We do long to see them coming clearly out for God. Opium seems to be keeping back not a few. They have given up, some years ago, all idolatry, but have not been able to leave off their opium habit. This dreadful poison is even worse than idol worship, for it ruins both soul and body. The extent of this curse cannot be measured, and its results are terrible to contemplate. “Oh, wretched man that I am, who shall deliver me from the body of this death?” Jesus can deliver, but few will trust Him, hence they are without God and without hope in the world.”

“We have recently had the painful duty of conducting the burial service for the son of one of our members. The father is the blind man whom we baptized last summer. Since his son died, he has also

lost his cow, yet he is very bright through it all. It is really wonderful how God comforts and helps. His neighbors all wanted him to call in the priests and have a heathen burial, etc., but he said “No”, and stood true to God. He is really an object lesson to us all in faith and piety, and we thank God for him. His family also bear a good testimony concerning him. After his cow died, his neighbors met together and decided to do his farming for him this year, his second son being too young to do the work. We are looking to God for great things and for new things for Kan-suh, and especially for Liang-chau. At prayers this morning we read Isa. 43, and in the 19th verse we found the words, “Behold, I will do a new thing; Now it shall spring forth.” We take this word of promise and comfort for Liang-chau, and ask that you pray with us that God will do not only a new thing but a great thing (Jer. 33:3) in China this year. “Is anything too hard for the Almighty?”—*John S. Fiddler.*

Yun-nan.

K'UH-TSING.—“We have no great work going on but there are evidences that the Spirit of God is working in a few hearts. We have started a little prayer list on which we place the names of any who have responded with any little interest to the message. At present we have about a dozen names. These divided among the six week days gives us two each day for whom to plead especially. On Sundays we pray especially for those interested or definitely associated with us. Two or three Sundays ago we had an idol burning here after the afternoon service. The man made a clean sweep of idols, heaven and earth tablet, ancestral tablet and all. The latter I have in my possession for taking home. All the rest were committed to the flames. The following Sunday Mr. Allen had a similar performance at his place. Neither of these men know very much but they seem willing to learn. Casting out the devils is a good thing and we are praying that they may receive the Lord.

“On Saturday we had a funeral—the first Christian funeral in the district. The eldest son of one of the enquirers at the village outside the East Gate died suddenly on Thursday night. On Friday morning one of his uncles came in early through the sleet and snow to consult about the burial. They had decided to have no idolatrous rites and were in the dark as to how to proceed. I went out and had a little Bible reading on the subject and was greatly pleased with what I saw and heard.

“The deceased was about twenty-one years of age, and having lived a great deal from home we had seen but little of him. Some days previous to his death he had asked his uncles, who are enquirers, to pray with him. On the evening of the day before he died he again asked them to pray. They gathered around his bed, and telling him the way of life prayed definitely for him. He commended his soul to the Savior, said he felt perfectly at peace, and immediately passed away. From the accounts I could gather from them all, I have not the slightest doubt but that he died in the arms of Jesus.

The most encouraging thing about the case is that these simple-minded farmers never once thought of flying to the foreigner for help but went in simple faith to the Savior. Glory be to God for this evidence of their faith. They all seemed to be almost stunned but there was an utter absence of the usual Chinese howling. The mother had been weeping a great deal but brightened up surprisingly after I had had a little talk with them.

“On Saturday, Mrs. Harding, several of the native brethren, and myself went down to the funeral. There was absolutely no sign nor desire for anything savoring of idolatry. We had part of the service at the house and the rest at the grave. Both the father and the mother of the dead man had been interested for some time, and this trial has evidently brought them both face to face with eternity. The father wants to break with his opium habit immediately. The mother has been a woman of peculiar disposition, inclined to be sarcastic, but she has shown an altogether different side now. She came in on Sunday and stayed until Monday afternoon. May the Lord bring her over the line and out and out for Christ.”—*A. H. Sanders.*

Monthly Notes.

ARRIVALS.

March 23rd, at Shanghai, Misses E. E. V. Trojahn and J. Arndtz; Messrs. Franz Monch, and Eduard Maag, from Germany.

April 3rd, at Shanghai, Mrs. Shearer (ret.), from England.

DEPARTURES.

March 28th, from Shanghai, Miss I. W. Ramsay and Mrs. C. T. Fishe, for England.

MARRIAGES.

April 21st, at Shanghai, A. B. Wilson to Miss Mary Smith.

BIRTHS.

March 3rd, at Yun-nan Fu, Yun-nan, the wife of F. H. Rhodes, of a son—Joseph Bernard.

March 10th, at Kwei-yang, Kwei-chau, the wife of G. Cecil-Smith, of a son—Edward Paul.

Recent Baptisms.

SHEN-SI—

Han-chung 1

KWEI-CHAU—

Tuh-shan 1

GAN-HWUY—

Hwei-chau 1

CHEH-KIANG—

Wun-chau and out-stations ... 4

Long-ch'uen (out-station) ... 2

Yong-k'ang and out-station ... 2

11

Total during 1903 ... 55

Editorial Notes.

MONTHLY TEXT :—"Other sheep I have, which are not of this fold : them also I must bring."—JOHN 10 : 16.

FOR the first time in the history of the Mission, we are issuing, this year, an Annual Report. This has been gotten out in London, and it will be issued here later, in connection with CHINA'S MILLIONS.

Tuesday, May 26th, was the anniversary of the sailing of the "Lammermuir party" the thirty-seventh birthday of the China Inland Mission. From the commencement it has been customary to observe this day throughout the Mission as a day of prayer and fasting, that we as a Mission might not only remind ourselves of God's unfailing care and kindness, but also seek to realize afresh the privilege and responsibility of our position and to apprehend something more of the tremendous issues which hang upon our faithfulness and diligence in fulfilling the object for which we were brought into existence.

Mrs. Grace Stott is having much blessing in her deputational work in the east. During the past few weeks she has been visiting a number of towns in the neighborhood of Chatham, N.B., where her reception has been very cordial. She is at present in Nova Scotia and expects to continue her work in that province until about the middle of July. Mrs. Stott's long experience in the work in China, and her wide knowledge of the many-sidedness of missionary life and service make her a speaker of special authority and weight, and her addresses in the various churches and homes visited, are greatly appreciated. We hope that it may be possible to arrange for Mrs. Stott to visit the Southern States some months hence, and shall be glad to hear from any friends who would like to correspond with us with a view to arranging for her to pay them a visit.

The Third Annual Interdenominational Bible Conference at Lake Orion, Mich., will be held July 23rd to August 3rd. Among the well-known speakers who will be present we find such representative names as Rev. C. I. Scofield, Northfield, Mass., Rev. Cornelius Woelfkin, Brooklyn, N.Y., Rev. J. Wilbur Chapman, Winona, Ind., Major James H. Cole, Adrian, Mich., etc. We are glad to learn that the subject of missions has also been given a good place on the program and that the obligation, responsibility, and privilege of missionary work as well as the needs of the world field will be presented by Rev. C. E. Bradt, Wichita, Kan., Rev. E. E. Helms, Buffalo, N.Y., Rev. W. S. Marquis, Rock Island, Ill., Rev. J. O. Buswell, Mellen, Wis., Mr. Melvin Trotter, Grand Rapids, Mich., and Mr. F. C. H. Dreyer, of the C.I.M. Inquiries as to accommodations, etc., may be addressed to Rev. F. B. Cutler, Oxford, Mich.

It was our privilege, on May 22nd, to welcome Mr. J. F. Broumton to our Toronto Mission Home. Mr. Broumton has seen twenty-seven years of service in China in connection with the Mission, and has been Treasurer at Shanghai during the past seventeen years. Mr. Broumton gave a very interesting and helpful address at our prayer meeting, on May 30th, through which our friends obtained a glimpse of the workings of the financial department, with its multifarious and responsible duties. It was also refreshing to be again reminded of the faithfulness of Him in whom we put our trust and to hear how He so graciously provides for the many, varied, and ever increasing needs of our large missionary family. Mr. Broumton purposes paying a visit to Philadelphia before sailing for England. We count it a great privilege to be permitted to enjoy these visits of fellow-laborers, brief though they of necessity are, and know that they

result in mutual blessing. We are sorry to say that Mr. Broumton is physically not very strong and we would commend him to the prayers of our readers.

The thirty-seventh annual meetings of the C.I.M., held on May 12th, in Exeter Hall, London, have been full of encouragement. Sir George Williams was in the chair at the afternoon session and the missionary speakers were Rev. J. J. Coulthard, from the province of Kiang-si, Mrs. Montagu Beauchamp, who has recently returned from visiting many mission stations in the west and north of China, and Dr. John A. Anderson, a medical missionary from Cheh-kiang. It being the centenary year of the British and Foreign Bible Society, the Rev. John Sharp, M.A., their Editorial Superintendent, spoke on the work of that Society in China. Theodore Howard, Esq., presided at the evening meeting, and missionary addresses were given by Dr. G. Whitfield Guinness, from Honan, Miss S. E. Jones, from Cheh-kiang, and Messrs T. James and Thos. Torrance from Si-ch'uan. Dr. A. T. Pierson gave the closing address. This address was one of power and concentrated the thought and attention of all on the conditions laid down by the Lord Himself, compliance with which conditions alone can insure blessing. We hope to publish reports of some of these addresses in our next issue and trust that they may result in glory to God and blessing to China.

Recently we drew the attention of our readers to certain essential "qualifications for missionary work," and it may well be that some of them realize, in all humility, that they actually possess these qualifications, yet are hesitating to offer themselves for the work because they have not, as they say, received a "call" to the foreign field. To such we commend the following paragraphs, taken from two separate articles by different writers in *The Student Movement*. The extracts read thus :—"What are the worthiest motives, and what the ones most likely to be the foundation of true and steadfast service? Is love for the heathen a necessary part of a true missionary call? Must a man wait until he has a longing to go abroad? The lives of missionaries make it clear that many of the most heroic and successful warriors of the mission-field, by their own testimony, felt no love or longing for missionary service as an element in their motives at the time of decision. A simple sense of duty arising from consideration of the command of Christ, combined with freedom from definite home claims, seems far more often the compelling motive than any other, and a sufficient one if a tree be judged by its fruits." "This question of call is a difficult one and yet it must be faced. For some the command 'Go ye' and the answering longing to obey constitute a call which is quite unmistakable and irresistible. The only question for such is *how and when?* for the 'call of circumstance' must crown the 'call of conviction,' if it is indeed a call from God. But not all missionaries have this clear sense of vocation. It may be said with certainty that a true missionary vocation does not consist in excited feeling or emotional impulse; that it may often be accompanied not with eager desire, but rather with reluctance and shrinking. . . . There is always reason for grave self-scrutiny lest the motive underlying the offer of service be a love of adventure, a sense of dullness or friction at home, a desire for change or for a means of livelihood. But no one should lightly decide that they are 'not good enough.' Missionaries are not ready-made saints, nor are they necessarily or even probably called to do great things or to make heroic sacrifices."

Information for Correspondents.

General Director: REV. J. HUDSON TAYLOR, London, Eng.

Acting General Director: D. E. HOSTE, Shanghai, China. Director for North America: HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

MAY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	255.....	\$10 00	266.....	\$12 00	11-277.....	\$40 50	288.....	\$ 4 50
2-245.....	\$ 1 00	256.....	10 00	267.....	21 00	278.....	10 00	26-289.....	15 00
246.....	8 50	257.....	5 00	268.....	10 00	279.....	10 00	27-290.....	1 00
247.....	3 50	258.....	1 00	269.....	60 00	14-280.....	250 00	291.....	2 75
248.....	16 20	259.....	3 00	6-270.....	50	15-281.....	1 00	292.....	10 00
249.....	1 00	260.....	20 00	271.....	1 00	16-282.....	80 00	28-293.....	2 25
4-250.....	1 26	261.....	10 00	272.....	5 00	283.....	120 00	294.....	1 00
251.....	5 00	262.....	20 00	7-273.....	5 00	284.....	1 00	295.....	15 00
252.....	100 00	263.....	8 00	274.....	5 00	18-285.....	375 00		
253.....	5 00	264.....	10 00	275.....	20 00	286.....	1 00		\$1,453 96
254.....	10 00	265.....	25 00	8-276.....	1 00	22-287.....	100 00		

FOR SPECIAL PURPOSES:

MAY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	11- 34.....	\$50 00	36.....	\$10 00	18- 38.....	\$ 5 00	27- 40.....	\$2 00
5- 33.....	\$ 3 00	12- 35.....	3 00	16- 37.....	3 92	39.....	60 88		\$137 80

From Toronto.

FOR GENERAL PURPOSES:

MAY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	6-358.....	\$ 62 50	16-371.....	\$ 3 00	384.....	\$ 25 00	397.....	\$ 3 20
1-346.....	\$50 00	359.....	5 00	372.....	10 00	385.....	21 00	28-398.....	50
2-347.....	1 00	360.....	5 00	18-373.....	2 00	386.....	150 00	399.....	14 00
348.....	5 28	7-361.....	100 00	374.....	20 00	23-387.....	2 00	29-400.....	5 00
349.....	5 00	362.....	100 00	375.....	14 50	388.....	2 50	401.....	5 00
350.....	7 00	363.....	50	19-376.....	25 00	389.....	3 00	402.....	2 00
351.....	9 00	364.....	3 00	377.....	15 00	26-390.....	2 00	403.....	4 00
352.....	16 20	9-365.....	2 00	20-378.....	10 00	391.....	4 00	30-404.....	3 00
353.....	5 00	11-366.....	17 00	21-379.....	15 00	392.....	4 00	405.....	5 00
4-354.....	5 00	12-367.....	12 00	380.....	12 50	393.....	6 00	406.....	5 00
355.....	200 00	368.....	25 00	381.....	10 00	394.....	4 00	407.....	2 00
356.....	15 00	14-369.....	3 10	382.....	5 00	27-395.....	1 90		
5-357.....	500 00	15-370.....	70 00	22-383.....	10 00	396.....	5 10		\$1,654 78

FOR SPECIAL PURPOSES:

MAY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	117.....	\$ 3 25	122.....	\$50 00	22-127.....	\$32 15	132.....	\$ 1 00
2-113.....	\$ 2 00	9-118.....	2 00	123.....	67 60	23-128.....	30	133.....	40
4-114.....	2 98	14-119.....	20 00	19-124.....	2 00	129.....	14 05	134.....	10 40
115.....	11 59	120.....	3 00	125.....	70	130.....	15 00	135.....	1 00
116.....	2 00	18-121.....	15 00	126.....	25	131.....	2 50	136.....	25

\$259 42

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	\$1,591 76
FROM TORONTO—For General Purposes	\$1,654 78
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	1,914 20
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DONATIONS.

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I give and bequeath to the China Inland Mission, the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places :

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- - -	Every Friday, at 8 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	}	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewee's, 5010 German-town Avenue	- - - }	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	}	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	- - -	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	- }	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Wash- ton Boulevard	- }	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	- - -	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	- - - }	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

Christ's Strait Gate and Narrow Way.

The Closing Address of the C.I.M. Annual Meetings in Exeter Hall, London, May 12th, 1903.

BY ARTHUR T. PIERSON, D.D.

OFTEN, of late, those who have spoken for God on great occasions, have referred to the obvious approach of that great final contest which has passed into Christian speech as The Armageddon. But we do not always remember, perhaps, what seems to be the true conception of Anti-Christ in the New Testament. To most people Anti-Christ means what is utterly, openly, and declaredly hostile to Jesus Christ. I do not believe that that is the exact Scriptural conception. Anti-Christ means one who is over against Christ, as the right hand is over against the left; but there may be no little correspondence, outwardly, as between the right hand and the left. If, therefore, we look for manifestation of open and declared hostility to Christ as the sign of the Anti-Christ, we may fail to detect him when he appears. It may be that there is to be an outward conformity, disguising a real contrariety and hostility.

I have been asking why God has kept me here to this anniversary, for I had expected, after the longest absence of my life from my own office in Brooklyn, to have been there weeks ago. One naturally asks, under such circumstances, what message God would give to the people through his lips. From the first my mind has been impressed that I was to say something to-night in a line very unexpected to most of you.

THE PERIL OF A BROAD THEOLOGY.

There is, perhaps, no greater peril to the church in our day than the risk that comes from the side of a broad theology. We are told that our evangelical Christianity is too narrow for the twentieth century; that we need breadth if we are going to hold people; and that one reason of the unbridgeable gulf between the church and the masses of the people is the illiberal doctrinal teaching called "evangelical." We are told, also, that this is contrary to the New Testament idea of charity, that charity means breadth, sympathy with men, and forbearance with those that differ from us in opinion and in practice. In this great final battle of the ages there is already an immense section of the army whose banner is inscribed with that most deceptive word, toleration.

It has been said, especially on my side of the sea, that it makes no difference what a man's opinions are, provided that he is sincere; and that what we need is not doctrine but deportment; not a theology but a life. That sounds well. It is rather fascinating. There is a certain attraction about such liberalism. But you have to think but a little to see that a very subtle sophistry and a very dangerous fallacy lie at the back of all that sort of talk. For instance, if it makes no

difference what a man's opinions are provided he is sincere, then what is the use of searching diligently to find the truth? And what is the use of espousing it and defending it when you find it? Error becomes as good as truth; and why spend a life-search to know what truth is, and why undertake a heroic vindication of the truth when, after much search, you have found that pearl of great price? Charity is like Gabriel when she is in right relation to the truth, but she is like Satan when she falls from that right relation and becomes the apologist of error.

THE KEYNOTE OF CHRIST'S TEACHING.

Read the Sermon on the Mount, the great inaugural discourse of our Lord, which started His ministry and gave the keynote to His life teaching. You will find that, throughout, it is intolerant; throughout, it is narrow; throughout, it speaks to the few and never to the many. Throughout, it has nothing to do with popularity, but only with the approbation of the great and infinite Sovereign.

It is an amazing thing how that Sermon on the Mount goes straight in the face of all this modern liberal talk. "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." That startling utterance comes in the concluding section of that great discourse, but it sounds the keynote of all that has gone before and all that follows. (Matthew 7: 13, 14).

Notice the three great lessons impressed in that great injunction. First, there is no good in what we call the religious life that is not approached through a strait gate. It is a gate of difficulty; not s-t-r-a-i-g-h-t, as some spell it carelessly, but s-t-r-a-i-t, narrow, difficult. Every good in the kingdom of God is reached through a strait gate and a narrow way.

Secondly, they are the few and not the many that find it and walk in it.

And, thirdly, it is because the gate is strait and the way is narrow that the multitude take the wide gate and the broad way.

These are the three great truths that our Lord teaches us; and see the vastness of their bearing.

TWO GREAT MAXIMS.

Two great maxims may be drawn from this teaching. First, there is no spiritual triumph or success that is not reached through difficulty. Secondly, the highest truth is always with the minority, never with the

majority. So, if you are going with the multitude, you are on the wrong track. If you are looking for a broad way and an easy way, remember that it goes down and not up; backward and not forward.

I feel deeply impressed that this is what God means that I shall say; that I should not talk directly and primarily about missions, attractive as the theme is. I feel somewhat like Jude, when he yearned to write "about the common salvation," but the Spirit of God taught him that he must urge those to whom he wrote to "contend earnestly for the faith once delivered to the saints."

Notice how, in this great Sermon on the Mount, the narrow entrance and the difficult path are constantly set before us. These conceptions permeate the whole discourse. Take a few examples.

Notice first that to which we have already referred: "Enter ye in at the strait gate. . . . Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." You get life, eternal life, only through the strait gate. When you have given up all your own notions and practices and self-dependences, when you are stripped of everything that you carried before; when you come, with your thought intent on life eternal, leaving everything behind, then you may go through the gate that will never let you through while you are carrying any encumbrance upon you,—and you will never get through otherwise. Every after step in that onward and upward way is a step of increasing self-renouncement and self abandonment and absorption in God. No wonder that there are "few that find it"; and no wonder that few persevere unto the gate of heaven, even when they think that they have found the strait gate of repentance and faith.

Is this way narrow? Yes, very narrow. "There is none other name given under heaven among men whereby we must be saved." If you get into a way that teaches any broader theology than that, remember, it leads not to salvation, but to damnation! Away with all that imperils human souls! Do not stand on the battlements of a dying world to attract the attention of men by any broader theology than the theology of the Holy Scripture. "Neither is there salvation in any other." "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

GOD'S AUDIENCE CHAMBER.

Take a second text: the sixth chapter of Matthew and the sixth verse:—"Enter into thy closet"—the closed or shut-in place. "And, when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, Himself shall reward thee openly." So strait is the gate into the secret chamber of audience with God that only one can go in at a time. If I kneel to pray with my beloved wife, that is not closet devotion; that is family prayer. If you enter the secret place with God according to Matthew 6, you must go through a gate so strait that it will take only one at a time, and you will find this spiritual chamber of communion so narrow that it will accommodate nobody but yourself and the unseen God! Such is the only way to the innermost holy of holies of divine communion and revelation.

We make a sad mistake when we evaporate secret

prayer into public prayer,—when we think that we can make up for the lack of the individual communion of the human soul with the omnipotent, omniscient, and infinite God, by praying with other people in public assemblies, or even with a choice few in more private gatherings. All this can never take the place of private individual supplication. And I thunder out this remonstrance, because there is a tremendous danger in this day of a paralysis of power and capacity for that inmost access to God, through forgetting or neglecting the duty of the closet.

All the force of missions at home and abroad, all true personal consecration to the work of God, here and elsewhere, depends at bottom upon what you know of God in the secret place. If you are drawn into the foreign missionary field by the romance of missions, or the fascination of heroic stories of sacrifice and suffering, and do not go there by way of the closet, you will be sorry that you ever went, and other people will be sorry that you ever went. The place to get your call is on your knees before God and no one else but God, through the voice that is so "small" and "still." But His voice may be heard in that silence; and then you may get up from your knees and go out from that presence like a giant refreshed with sleep and strengthened by the nectar of the King Himself.

PUT FIRST THINGS FIRST.

Take another passage in that same marvellous Sermon on the Mount, and see how Christ is putting His finger on some more of the great difficulties of our modern church life. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Matthew 6 : 33). Do you ever think of that grand injunction? Put first things first. Only one thing can be first, and, the moment you attempt to put two things first, neither of them is first. There can be but one first thing.

What is it to "seek first the kingdom of God and His righteousness"?

I take it that the kingdom of God is God's sway among men; and that the righteousness of God is the embodiment of the character of God in the individual soul; and that Christ is saying to us, "Here is the thing to do: seek first to be like God yourself, and to make other people like God." That is the only thing that deserves to be put first. All this is so narrow, observe, that there is only one thing that you can properly aim at, or properly do, and all other things must be subordinate and secondary, that this one aim may be absolutely dominant: the kingdom of God—not your glory; the extension of God's kingdom—not the extension of the best of empires or republics; the extension of the kingdom of Christ—not the spread of the best church or the best denomination or the best society; your country's glory forgotten that His glory may be promoted; and your church's glory forgotten that the Church of Jesus Christ may prevail as the Church of Jesus Christ; every other subordinate end forgotten that the primary end may be compassed.

Take another illustration of the same thing. "Who-soever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that

house, and it fell not ; for it was founded upon a rock. And everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell ; and great was the fall of it." (Matthew 7 : 24-27).

The same narrowness, the same illiberalism, the same intolerance, from the beginning to the conclusion of that discourse pronounced by the Son of God Himself.

Only one foundation, and only one way to build on that foundation. The foundation must be the "sayings" of Jesus Christ. You must not bring wood and hay and stubble, instead of gold and silver and precious stones, to build into the structure. Everything built on and built in must represent Christ's teaching translated into practice. The moment that you introduce anything else—the philosophies or opinions of men, even the ideas of a liberal Church, not to say of a very lax world—you are building something that is not going to stand ; it is going to fall, and great will be the fall of it when the final ordeal of the flood sweeps against the building that you have been erecting.

Other illustrations might be given were there time ; but here we have four illustrations of the narrowness of Christ's teaching, and, accordingly to the opinions of men, it is of a most illiberal and intolerant character. Yet it is the narrowness of the only way to truth, to life, to power, and to victory. It is the illiberalism of one who knows that there is only one way to compass the great end of God. It is the intolerance of one that speaks with divine majesty to tell us that there is only one thing worth knowing or seeking or doing, and that there is only one thing which, being sought, will be found an eternal success. Enter in at the strait gate, if you want to find life. Enter into the closet alone, if you want to find God. God will gloriously reward prayer. Enter upon a life of supreme zeal for the Kingdom of God and His righteousness, if you want the highest possible reward. And enter upon the matter of building on what Christ taught, and build into your structure only what He taught, if you want work that is going to stand. That is what I believe is the solemn teaching of our Lord in this hour as then.

Now, notice the reward. To find life : that is the first reward. "Enter ye in at the strait gate." Few there be that find that gate and that way and the life at the end of it.

WHAT IS ETERNAL LIFE?

Do you know what eternal life is? One of the grandest conceptions ever put before the human soul is the idea of eternal life. It is much more than immortality, which is by no means synonymous with eternal life. Eternal life has no beginning, and it has no end. If you love God and serve Him, you shall partake of the eternal past of His being as well as the eternal future. Just as when you put a scion into a great tree, the scion begins at once to get the benefit of all the past years of that tree's life, as well as all its present vigor and power and fruitfulness, so, if you are ingrafted into God, all the eternal past of God contributes to your present security, to your present strength, and to your future victory and glory.

Eternal life is bliss ; eternal life is power ; eternal life is glory ; eternal life is holiness ; none of which things are necessary in immortality.

Alfred Russel Wallace, in the March number of the "Fortnightly"—in one of the most remarkable articles I have seen in the line of science—takes this world to be the heart of the universe, claiming that it stands in the centre of the plane of the Milky Way, which is the external visible ring of the universe ; that it is the only planet that can be inhabited ; the only planet that occupies the mean distance from the sun where extremes of cold and heat meet in the necessary mean temperature for the preservation of life ; that it is the only planet that has the conditions of atmosphere and moisture and volcanic and desert dust, necessary for the sustentation of life. I am not pronouncing here upon the accuracy or inaccuracy of this scientific demonstration, but I can understand how such researches in connection with science might bring the student into a new relation to God Himself. Whether it is true or not I do not know, but it has been said that the writer was overwhelmed with the idea that nothing could solve the mystery of this creation except the unspeakable grandeur of a human soul. But whether he himself has been brought to this conclusion or not, think of the tremendous and stupendous conception that God has—largely at least—made the universe to centre in this planet ! Why ? Because of the infinitely grand dignity, and majestic future, of human souls !

A HUMAN SOUL.

See how this makes missions expand into vast horizons before our vision ! Talk about a "Chinaman being worth saving" ? Think of the future of any redeemed man, when ages and cycles have passed by, growing more and more like God, expanding in capacity to understand God, and sympathize with God ; growing more and more into the resemblance and stature of the divine, with an infinite growth always before him, and constant approximation nearer and nearer to the sublime perfection of the Deity. And then think of a whole redeemed humanity standing in the glow and glory of that future, brought by the power of the Lord Jesus Christ's Atonement into such relationship with God that even the angels might envy and covet the privilege of being next to God in the person of His Son. And then to ask whether a Chinaman is worth saving ! My beloved friends, if all the money, all the lives, and all the time and labor that have been expended on missions from the time of Christ's death until now, had issued only in the redemption of one soul that receives eternal life and is lifted to this divine level of capacity and possibility of development, this result would have amply compensated for all that in eighteen hundred years has been done and suffered for the rescue of fallen man.

I think of myself, fifty years ago, a boy of fifteen years of age, impulsive, impetuous, irascible, knowing nothing of salvation, led to make a solemn choice of the Lord Jesus Christ ; and after fifty years have gone by, preaching the Gospel, writing books, speaking on great subjects in connection with missions and philanthropy, having so many beloved Christian friends and fellows on both sides of the sea and correspondents in every land on the face of the earth.

Already I can see that there never was a sacrifice for Jesus Christ that has not been ten thousand times compensated. And when I look forward to the infinite future, and see how in that future I am to share the glory of Jesus Christ and to partake of His reign and of His holiness, how can I for a moment hesitate to espouse the great cause of missions that raises up even the poorest beggar out of the dust and from the dung-hill and makes him to be a prince of God?

THE JEHOVAH PROMISE.

Look at this great missionary injunction and its reward: "Go into all the world and preach the Gospel to every creature, and lo, I am with you always, even unto the end." I said a while ago, I believe, in the presence of the friends of this same China Inland Mission, that this singular order of words in the 28th chapter of Matthew is one of the most significant things in the new Testament. This is the Jehovah promise, found perhaps one hundred and fifty times scattered through the Holy Scriptures. "I am with you." That is what God is always saying to His children in every great crisis of affairs. Now there is just one instance in which the natural order of those words is changed, and that is in the 28th chapter of Matthew. There the pronoun, and the verb with which it is immediately connected, are separated far enough to let in the believer between them. "Lo, I—with you—am." When I want to take up this Bible, I separate my right hand and my left hand that I may take in the Book between them. And God separates the "I" and the "am" so as to take the believer in between. "Lo, I—with you—am," stretching out the very arms of His promise to take in a poor, feeble, distrustful, humble, discouraged missionary, and saying, "Go into all the world and make disciples of all nations. And lo I, the almighty God—with you—am—even to the end of the days."

A MATHEMATICAL WORD.

And this is only one illustration of how it pays us to enter in at the strait gate; the strait gate which

leads to life but has few that find it; the strait gate that leads to the secret closet where you find God; the strait gate that leads to the seeking of the kingdom of God and His righteousness, and which leads you to the attainment of what you seek, and at the same time to the adding on of other things. Remember, that word "added" is a mathematical word: it always implies that there is something to be added to. Now that which is to be added to is not expressed here, but it is implied. "Seek first the kingdom of God and His righteousness." Of course you shall get that which you seek, and, to that which you seek and get, all other things shall be added—what you do not seek and what you are told not to seek because the nations of the world seek after them. To you who seek first the kingdom of God and the righteousness of God, He Himself will add, without your seeking, all those things which are necessary for the accomplishment of the great purpose of His kingdom and the attainment of the righteousness upon which you set your supreme desire.

"BUT ONE."

How beautiful are those two little Greek particles in the 3rd chapter of Philippians. I regret that they are not translated exactly as they are in the Greek. Paul is made to say "This one thing I do," but he says, "ἐν ᾧ"—"but one," two of the shortest particles in the Greek language. "But one"—one thing before him, one thing absorbing him, one thing lived for, one thing aimed at, one thing prayed for, one thing sacrificed for, one thing supremely desired. What was it? To be filled with God, to make others know God; to have the righteousness of God in his own soul, and the kingdom of God extending its sway among his fellow-men.

To that one thing everything else was subordinate. He cared for nothing else and wrought for nothing else; and all sacrifice and suffering became to him blessed because they eventuated in that sublime result.

Progress of the Work in Gan-hwuy.

ADDRESS BY REV. J. J. COULTHARD.

I AM glad of an opportunity such as this to speak on behalf of the province of Gan-hwuy, seeing that since the year 1887, when Mr. William Cooper, then its superintendent, represented the province, during the sixteen years that have followed, upon two occasions only has that province been brought before your attention at these annual gatherings. Yet its needs are very great, and it is still styled "Dark Gan-hwuy."

I cannot stay to speak to you of the physical features of the province, but they are varied. In the far south you have magnificent scenery, and in the far north a plain stretches from east to west. And as varied as the physical features are, so varied is the work. In some parts of the province you have work that promises great results. In other parts again the work seems most barren; and those who are working in those barren parts would value your earnest prayers that God's blessing might come at length upon them.

I would just refer in passing to perhaps the most barren part in the whole province, the commercial town of Cheng-yang-kuan. The other parts that are barren in that province are Hui-chau, in the far south, and Kuang-te-chau, in the south-east.

Just a word about Cheng-yang-kuan. It consists of a large boat population. Our brethren go on board the boats and speak to the people; then the boats move off and they are not seen again. Hence results of the work done among the boat population cannot be tabulated. As to the resident population, a large part of it is Mohammedan, and the people are bitterly opposed to the name of the Lord Jesus.

The province of Gan-hwuy cannot claim to be the largest, and so its size may not appeal to you. Nor can it claim to be the province first worked by the China Inland Mission. Cheh-kiang has that honor, and in particular the prefectural city of Ning-po claims to be the

cradle of the China Inland Mission, where Mr. Taylor commenced his life work; and many who pass through that port like to visit the quaint little building where he commenced his ministry. But Gan-hwuy can claim to be

THE NURSERY OF THE CHINA INLAND MISSION

for it was there not many years ago that some of its most devoted and oldest workers first gained their experience of work amongst the people. I refer to the pioneers who penetrated far into the interior and opened lines of stations where European foot had never trod. And since the year 1888 the capital of the province has been the training home of those who have gone forth for the first time. So Gan-hwuy has an interest peculiar to itself.

Viewed as a whole, the work in this province does not seem to be as

promising as in other parts. Still, we have great cause for thankfulness.

When I first visited the province, in the year 1880, there were fewer than forty communicants.

Work was carried on in the capital and in 3 out-stations.

Since then over eight hundred converts have been baptized, and during the last year, 1902, seventy-three were admitted into Church fellowship,

while work is now carried on in thirty stations and out-stations. To these must be added the results of the labors of others, for in later years friends have come into the province from various missionary societies, and I suppose that we ought to add at least four hundred converts to the number quoted.

The work seems to be most promising in four stations, Ning-kuo, Gan-k'ing, Wu-hu, and Lu-an. Recently we have met with great difficulties from the Roman Catholics. They are doing their utmost to hinder the work. There was a time when they left it alone. They said, "What do these feeble Protestants?" But now they oppose us with all their power, by any and every means, and seek to coerce both the heathen and many Christians, if it be possible, to join their Church. Yet, in spite of these difficulties, the reports from the leading stations in that province are full of encouragement.

From T'ai-ho, the station farthest north, we have the report that the services were never more largely attended. Then in the station farthest east in the province, Lai-an, there is a spirit of enquiry throughout the whole district and the workers feel greatly encouraged. From Lu-an to the west of the province there are "calls" from all directions for workers to convey the Gospel. In some places the people have offered buildings to be used as places of worship. In other places where they have no such buildings they have promised to build.

From Gan-k'ing, the capital of the province, on the river Yang-tse, we have a very similar report. Mr. Westwood writes that there is a growing interest, and the people pay attention as never before.

In the south of the province, in Ning-kuo, by far the

larger number of inquirers received last year were baptized, and our brethren there found it impossible to overtake the work in the many places where the people are needing teaching. Their prayer is that many natives may be raised up to do this work.

In one of the out-stations in this district of Ning-kuo the Christians, though only a little band have responded

nobly and generously, and the year before last they bought the place that is now the chapel, and last year contributed one hundred dollars to renovate and put the building into good repair.

Let me cite one case of interest in that district. There was a poor opium smoker who became so interested in the Gospel that he decided at all costs to break off the habit. His friends said, "You cannot do without the drug. You will die." The opium smoker said

"LET THE BODY PERISH IF ONLY MY SOUL MAY BE SAVED."

Mr. Foucar visited him and found him unconscious, and a little later he passed away. May we not venture to believe that, seeing he laid down his life to win the Lord Jesus, he did obtain life eternal?

But how about those who speak so slightly of the awful habit? If they could see a case like that and many



A CARGO BOAT ON THE YANG-TSE.

thousands and tens of thousands of others in that Empire, so bound by that awful drug, would they speak so lightly of the harmlessness of it?

This is the day of tremendous opportunity in China. The Scriptures have been circulated—and not only the Scriptures, but Christian tracts also by thousands and tens of thousands. God sometimes uses a portion of His Word to attract a native to Himself, apart from any other agency. I would like to call your attention to one case. A colporteur sold a copy of the New Testament to a Mohammedan. The purchaser looked at the book and found it rather unintelligible, and put it upon the bookshelf. There it lay for an indefinite time. Then once again he took it down, looked into it, became interested, and read it through. There was one passage in particular that forcibly impressed him. It was this: "Take up thy cross and follow Me." But what was a cross? He had never seen one, and there was no comment in the New

Testament to help him. So he began revolving in his mind what a "cross" could be. Then he came upon a character which seemed to him to suggest the meaning of the word "cross." It is actually the character for the word "umbrella," so he read the text. "Take up thy umbrella and follow Me," and he obeyed literally. One day, as I returned from the chapel, I was accosted by a missionary who told me that in the guest hall was a visitor; and on my entering the room the man said, "I have come in accordance with the command of the Lord Jesus to take up my cross and follow Him, and there it is," pointing to the umbrella on the table. To make the story short, I explained to him what is the meaning of the cross. The man went to his home and afterwards came again and again, bringing sometimes a few friends and another time his father. He was himself at last converted, and is now a member of the Church.

Lights and Shadows in West China.

ADDRESS BY MRS. MONTAGU BEAUCHAMP.

Two men looked out from their prison bars;
One saw the mud, and the other the stars.

IT is very pleasant to see the stars. We all like to listen to the stories of conversion. We all like to hear of the mighty things that God is doing throughout the world. But let us remember that there is also the mud. In China the rice fields are ploughed in mud, knee-deep in mud; and those who go out have very often to do this work of ploughing. Even before the joy of sowing comes the ploughing, often enough knee-deep in mud, the mud of millenniums, the mud of superstition, the mud of fanaticism, the mud sometimes of hatred, always the mud of ignorance. I should like to give you, if I may, a glimpse of heathenism; desolate, dark, forlorn, Godless and Christless.

Let us take a glimpse at social life in China. No nation ever rises above the social position of its women. Let us glance at woman's life in China—just an ordinary woman's life in the west of China; nothing special; no terrible horrors of which there are, God knows, only too many in these habitations of cruelty.

A little girl unwelcome from her birth. When a little girl comes she is received in silence, disappointed silence. She belongs to somebody else from her birth. At three or four years of age her feet are bound—a terrible custom. It is only "Mrs. Grundy"; public opinion, not anything else. It is the custom, and therefore it must be done; and so the child's cries go up to God. We pass on. Perhaps at ten or eleven years old she is sent to the home of her prospective mother-in-law, not to be married, but to become the slave and drudge of a large household—one of many, for the mother-in-law receives all the daughters-in-law one after the other and there they live together. You can imagine what it means. If the son is fond of his wife, it makes the mother jealous; and if the son is fond of his mother it makes the wife jealous. This is "home" life in China.

But let those of us who know what Christian homes are, remember that there are no homes in China. There are houses, and there the people live, but no homes. The nursery for the poor is the street; for the rich, the four walls of the courtyard; and the children never go out. Then comes the time when one or another finds it too hard to be borne. And round the corner, for less than the fraction of a farthing, any man, woman, or child can get enough opium to take away life, and sleep into eternity. And the wail of the dead goes up, goes up to the throne of God; only another eternity lost; only another soul gone out to a Christless grave.

No homes. No love. No love between children and parents, except a very selfish love. No love between husband and wife, only enemies. There is no love because there is no God. God is unknown, and therefore there is no love. And no hope; no hope. They go out into the darkness. The door of hell is opened, and no door in heaven. Out into the darkness, not knowing whither they go. Lighting a taper to light the road to hell; throwing out the paper money into the street to pay the way to hell. This is not an extravagant picture. It is the commonplace of a land where Satan rules.

Now, for a moment, let us picture

WHAT THEIR RELIGIONS HAVE DONE FOR THEM.

They have religions, plenty of them: they want no more. They have had every form of religion which, perhaps, we could find anywhere in the world. We find the remnants of monotheism, clouded over—but remnants. We find materialism. Confucianism is materialism; no God, no future; no heaven; no hell; nothing but the present. Be a good citizen, a good subject, a good husband, a good son; that is all. They say and do not, for there is no power behind Confucianism. Then we have Buddhism—darkness that may be felt. We hear sometimes of "The light of Asia," a light that is deep darkness. They have all the form of

religion. They have a virgin and child, shrines, holy water, pilgrimages, a liturgy in a foreign tongue; everything you could wish of the form—the dead form of religion, but no life behind it.

There was a dear old woman who lived next door to us, and she used to say sometimes, "I have everything that heart could wish. I have riches, sons, grandsons, great-grandsons, I have old age, I have merit for the next world." She was a Buddhist vegetarian. She used to come and put her ear to the wall and listen to the harmonium and the hymns of praise, and she said, "You have what I have not. I have no peace—no peace in my heart."

If I could take you for a moment to a mountain, rising eleven thousand feet above a plain, in the western province of Si-chuen, and if you could go to the top of that mountain, you would find a magnificent Hindoo temple built by a man who came all the way from India to do it; and you would see a parapet over a precipice three thousand feet deep; and you would see also a little path that leads to that precipice. It leads to a part of the precipice where there is no parapet; and from there men and women who have come from all over the Empire of China, throw themselves over the cliff to Buddha; that cliff is called "Suicide Cliff." Buddhism is moral suicide for China.

Just one religion more remains to be mentioned, Taoism. That is spiritualism. Perhaps we hardly realize, now that spiritualism

has become fashionable in America and in England, that it is very old in China; spiritualism with its idolatry, its consecrated images; for an idol is nothing until a spirit has taken possession of it, and there are, undoubtedly, real answers, not only through mediums, but also from the very spirit that inhabits that idol. In many ways these answers come. The worshippers have their seances; they have their exorcisms of evil spirits; they have their planchettes. Everything that you might find at home is found in China. The religion of China, truly, is a dark picture. It is a deep darkness, because the God of this world rules it. Oh, may God touch our hearts, that we may not be afraid to look it fair and square in the face. We see but the fringe of that deep darkness. We could

not bear and we would not dare to go into it. But God knows it; God hears.

Now let us look at the stars. Let us look up, and let us send up a shout of triumph because

THE GOSPEL IS THE GOSPEL OF DELIVERANCE

to these people in China: and, thank God, they are coming out of darkness into light. Thank God for open doors. Never have the doors been opened so widely. Only last year I was travelling from Shanghai up to the far west to the city of Wan Hsien, where I was present years ago at the first idol burning which took place there. Now doors are opening on every side. We left the river at that point and went over-land; and in place after place people would come and say: "We have a Gospel hall here." That meant nothing but that they had bought a

place and wanted to have it opened. The people are now forcing themselves upon the Church in a way that has scarcely been known before. They are desiring to be received for the sake of litigation, and for other purposes they are demanding to have their names down on the outward church roll. I cannot go into these serious complications, but only mention them as subjects for prayer.

Let us look at another picture. A little market-place and a man with a lantern, and after a long, weary tramp, a message came: "Will you come? We are all waiting to hear the Gospel." The message was given in a little room, crowded with about a hun-



RICE FIELDS IN HU-NAN.

"Great labor has been expended in terracing, and many hill-sides otherwise useless are thus rendered productive. Rice requires abundance of water and where possible, a natural brooklet running down the hill-side is conducted from one plat to another till it has irrigated the whole, otherwise pools are made in level fields to receive the rain, from which the water is lifted by various ingenious contrivances. The appearance of a hill-side thus graduated into small ledges is beautiful; each plat is divided by a bank serving the triple purpose of fence, path and dyke, and near which the rills glide with refreshing lapse, turning whithsoever the master willeth."—*Williams*. The mounds visible at the sides are graves.

dred men. For hours they listened to the preaching of the Gospel of Jesus Christ, which some of them had never heard before.

We went back to our old station. We passed on to the city of Nan-kiang Hsien. For months and months the people there had begged to have somebody sent to them. A hundred names were on the church roll. That church roll, sent to Bishop Cassels, was a careful register of the names of those who came on Sunday and had put away their idols and given up opium. They said: "Can you not send somebody?" and the answer had to be sent, over and over again: "We have nobody to send." It was out of our way, but that was of little account. We went. A royal reception awaited us; and day after day, whatever the hour, there

were men and women coming in to hear, up to ten or eleven o'clock. We spent the evenings simply in preaching the Gospel of Jesus Christ. In that place there was not one case of litigation and not a single thing we could find as an inducement to the people to come but a real desire for the Truth.

You may wonder how this interest was first awakened. It happened that a short time before, a man had been to one of the public examinations and had brought home a Bible and after reading it he said, "This is the Truth and we must follow it." And because he was an influential man he drew many after him. Years before this incident the city had been visited by a Swedish worker—once only for a day or two—but from that moment prayer focussed the power of God upon the place, and this is part of the

answer. Bishop Cassels, speaking once in a little market place, mentioned the Old and New Testaments, and a man said "I wonder whether it is the old and new covenant—the three volumes my father bought twenty years ago. We could not understand it and we put it on the shelf." That book is being read to-day.

May I have just one word more—just one word about the martyrs of North China. While there are living martyrs to-day branded with the cross in their foreheads, and I have seen them glorying that they were allowed to suffer for Jesus Christ, yet the Church of God has not risen purified and glorified. There is much that is deeply sad, and we who are God's children ought to know it. There is a deep, deep need for prayer. May God write that need on our hearts to-day for Christ's sake!

Large Opportunities.

ADDRESS BY DR. J. A. ANDERSON.

I COME from near the cradle of the China Inland Mission—Ning-po—from the town of T'ai-chau. But my first station was far away in the remote west, Ta-li Fu, on the borders of Burmah and Thibet. I wish I could take you with me in thought down amongst those beautiful hills of Kwei-chau. I wish that I could give you the peep that I have had of those tribesmen, not Chinese, but a different people speaking a different language yet in what we call China. Those people up to a few years ago had no chance of hearing the Gospel. God, through His servants, has of late years been carrying it to them. The missionaries have been going amongst the hills and valleys, telling the people; and now the tribesmen come down to the city. Some of them start on the Saturday morning because they have thirty miles to walk, and they have no railways there, and not even wheelbarrows. They start with their beds on their backs and little baskets of provisions, and, wending their way down to the city, they arrive at the mission premises just as the sun is declining. The friends are expecting them. They have prepared the house having cleared the furniture out of their rooms, and there these people put their beds down in one corner, bed after bed, as close as they can pack, down on one side and then another, and fill one room after another until all the rooms are full. Then they go down stairs into the out-houses and put down straw. Sometimes as many as three hundred from different places come to hear the word of

God. Services begin on the Sabbath morning about six o'clock. One service for the Miao Christians, another service for the Miao heathen who have never, or scarcely ever before heard about Jesus. There is also a service for

the Chinese Christians, and another for the Chinese outsiders, one service following another, with scarcely any interval for food. So the work goes on. My sister, in a letter describing the work, said that at eleven o'clock of the Sabbath night, leaving the service before it closed, she went to her room so tired, that she simply lay down on her bed without undressing and went to sleep. In the morning these tribesmen came to them to say good-bye, and they



A CHINESE CAMEL.

(Photo by X.)

said, "Thank you for what we have heard. We want you to come into our villages. We will give you a place for a chapel. We have got the loan of a room for you. We will give you the best food we have. Many of our women cannot come. Many of our little ones cannot come. Our old people cannot come this long journey. Will you not come and tell them about Jesus?" The missionaries are obliged to reply, "We cannot do it; we have no one to send."

We saw also something of the work in Chung-king, Si-chuen, as we helped Dr. Cameron, for a few months, in that great city of over half a million people. I remember one incident that I should like to tell you. I was sent away up the river. Dr. Cameron said, "You must go. You are tired. You must go on this boat." I went up

with my sister and two other ladies, and Dr. Cameron's children. One evening I was standing on the deck of our boat as it lay moored to the bank of the river, when I heard a cry in the distance. What is that, I thought. I listened again and I heard, "*yang-ren tsai-na-li?*" (where are the foreigners?). "Oh," I said, "they want the foreigners," and I shouted back, "Here we are." As the boat came down they shouted again, "Where are the foreigners?" "Here they are," I said, as the boat came swinging down on the current. The boatmen threw out a rope which I caught, and in a minute their boat was alongside ours. I looked in, and it was full of people. I found that they were market people from a country village who were going back from their market. They had heard about the foreigners, and they wanted to know what we had to tell. I began the old story of man's deep need. Then I stopped. I said, "You are country people. I wonder if you understand what I am saying." "Oh, yes," they replied, "we understand every word. Go on." I said, "I am not sure," and I pointed to one man and told him to repeat what I had been telling them. He began and told me almost word for word what I had said. I went on again and told them of God's provision for our need, and stopped again and asked another to tell me what I had said. He told it all over. Then I told

them how we could appropriate it by simple faith in a Savior; and again they told it out. As they bent their heads forward and listened, these men seemed really not only to grasp the facts of redemption but to accept the Savior.

As they went away they shouted back, "Thank you, sir. Thank you. We will never forget this wonderful story. We will never forget about Jesus, the world's Savior."

I came down, as I have said, to work in the town of T'ai-chau. One of the missionaries there is Mr. Rudland—one of the "Lammermuir party." He translated the New Testament into the romanized colloquial, printed it and sold out the edition. The British and Foreign Bible Society helped him to print a second edition, and that edition is nearly sold out now; and in that district, where thirty-five years ago you might have counted the Christians upon the fingers of your two hands, we reckon that there are to-day five thousand professing Christians in connection with our Society and the C.M.S. We thank

God for what He has done. The work of the two missions is going straight on. There are something like forty native preachers and a large number of Bible women.

I would like to give you a picture, not only of what God has been doing, but of the great need. I came down from Scotland by the express the other night. China is equal in extent to a hundred Scotlands. Do you know how many of those hundred Scotlands have intelligently heard that God loves them and that Jesus died for them? Just about one. It seems to me that we Christians ought to be so ashamed of ourselves that we could not face this question without praying to God to forgive us. These Chinese are men worth saving, and God has given us the chance to-day. Satan came in by the "Boxer" movement and tried to sweep back Christianity. You know how God stopped him. I want you to remember that the "Boxer" trouble is not the Chinese nation throwing out Christianity. It was a deeply planned and cleverly engineered device,

planned by the Empress Dowager and carried out by her agents. Did the people of China respond when the Empress wrote that secret edict commanding the magistrates to put every foreigner to death? Did they do it? Never! The very men who were commanded to kill them said, "Flee, we will help you," and they escorted us safely down to the coast. I think



Photo. by] AN ENCAMPMENT OF CAMELS NEAR HAN-CHONG, SHEN-SI. [E.E.

[Such encampments may be seen in many parts of North China. "From about five or six in the morning, or even earlier, the animals rest with their packs off in these (camel inn) yards. About four p.m. they resume their march and continue it through the night. Their stature is great and they carry a load of 400 lbs. in two packages. They travel in large caravans, in single file, each driver caring for from two to six animals. Camel transport costs about \$5.00 per ton for 500 li; mule transport is dearer."]

that we should remember this. We should remember those two brave men to whom was handed over that terrible telegram from the Empress Dowager ordering the magistrates to murder every foreigner. That telegram was composed of four Chinese characters—"You must kill the foreigner." Those brave ministers said, "We will not send it. We know we shall die, but we will die rather than do so;" and instead of sending it they sent another in the Empress's name, "You must protect the foreigners."

The British and Foreign Bible Society, as you have heard, could not supply the demand for Bibles last year. The printing presses in Shanghai could not print enough books for the Chinese last year. Why? They are going ahead at such a rate. They say they want to know what the foreigners have to tell. They are sending their scholars and students into Japan to acquire that knowledge. They are asking for teachers. They are pleading for them. And I come to you to-day and ask, What shall we give them?

Tidings from the Provinces.

Personal Notes.

MR. C. F. WHITRIDGE, Secretary of the Mission for Australia, left Shanghai for Australia on June 26th. His visit to China was a blessing to the missionaries and will doubtless prove helpful to him in his future work.

MR. KONG, who for years has been assisting Mr. Hardman in the Mission Post Office, has been called to the position of Secretary of the Chinese Branch of the Y.M.C.A. in Shanghai. We trust that God will richly bless him in his future work.

WE ARE SORRY TO REPORT that our friends at Shanghai have received a telegram from Si-an, Shen-si, announcing the death by accident of Miss A. Sanders. Sincere sympathy will be felt for the friends on the Si-an Plain, as well as for the relatives of our sister in the homeland.

MRS. E. C. SEARLE, of P'ing-yang, Cheh-kiang, who has, we regret to say, been in unsatisfactory health for some time, has been ordered home by the doctor, and she and Mr. Searle are on their way to America. Prayer is asked for the work in the P'ing-yang district, and for Mr. Grundy in the heavy responsibility that now rests upon him.

REV. J. W. STEVENSON has gone to England on a short furlough. We are thankful that it has been possible for him to have a rest after all the labor and strain of recent years, and it is our earnest prayer that God will refresh him, and give every joy and blessing during this visit to the home land. Mr. Stevenson traveled over the Siberian route. We hope he may return via America. Those remaining in Shanghai upon whom additional responsibilities will devolve will value our prayers on their behalf.

News Notes.

THE TOTAL LENGTH of the Shan-tung Railway now in working order is 160 miles.

A GOOD HARVEST is expected all over the north of China. For this we have reason to thank God, as also for the quieting effect it has upon the people.

WE HAVE BEEN GLAD TO LEARN from our friends in Shanghai that there has been a considerable increase in the number of baptisms recently reported.

THE ITALIAN LEGATION at Peking has begun an installation of the Marconi system to communicate direct with ships in the Gulf of Pe-chi-li.

EIGHT CHINESE OFFICERS from the Military School at Nanking have arrived in Germany to complete their training in German tactics. They will serve in the Prussian army for three years.

THE PROVINCIAL AUTHORITIES of Gan-hwy have given the London and China Syndicate a concession to work copper and other mines in certain districts in that province.

THE SEMI-ANNUAL INSTALLMENT of the Chinese indemnity was paid in silver on the 1st inst. at Shanghai, and received under the usual protest, on account of being tendered at a tael rate, 22 cents below the current exchange.

AN IMPERIAL DECREE was issued on the 11th ult., sanctioning the construction of the Shanghai-Nanking Railway. The final contract has already been signed. Work must be begun within one year and be completed within five years.

THE LAST CONNECTION in the U.S. Pacific Cable now extending from San Francisco to Manila via Honolulu, Midway Islands, and Guam was completed at Honolulu on July 4th. The whole work of constructing and laying the cable was accomplished in eighteen months after the signing of the contract. Prior to the incorporation of the Commercial Pacific Cable Co., in September 1901, the rate for messages from New York to Manila was \$2.35 a word. Before entering on the execution of its contract the Commercial Company bound itself to charge only \$1 a word from San Francisco to the Philippines and the same rate from San Francisco to China, to which country the line is to be extended.

MUCH ACTIVITY is being shown by the Powers in securing important railway concessions north of the Yang-tse. The Russians have obtained a concession for a railway, guaranteed by the Chinese Government from Cheng-ting Fu, on the main line from Peking to Hankow, to T'ai-yuen Fu, the capital of Shan-si. This line, tapping the coal-fields originally conceded to the Peking Syndicate, will have a narrow gauge, not the standard gauge, and will eventually extend westwards. The Germans, who enjoy a monopoly of railway construction in Shan-tung, have been conceded two important extensions, for which they hope to secure a government guarantee—namely, first, from Teh-chau on the Grand Canal, to Cheng-ting Fu aforesaid, this being a continuation of the main line which is being industriously pushed across Shan-tung from Kiaochau Bay through Tsi-nan Fu, the capital, to the Grand Canal; secondly, from Yen-chau in Shan-tung, on the Tien-tsin-Chinkiang main line to K'ai-feng Fu, the capital of Ho-nan, where it will join the new Belgian projected railway going westwards. The Belgians have been granted a concession for a railway from K'ai-feng Fu, Ho-nan, to Ho-nan Fu, with a Chinese Government guarantee and an option for its extension to T'ung-kwan and Si-an Fu, the capital of Shen-si.

Kiang-su.

YANG-CHAU.—“The past weeks have been a busy and happy time of preaching the Gospel, and we rejoice in having such a privilege. We spent over twenty days in visiting the city of T'ai-shing, and there we found the people wonderfully ready to listen to our message and to buy books. The Lord has given us a unique opening in that city, and during our recent village-visitation enabled us to open an out-station, where we trust a witness for

our Lord will be maintained till He comes. The Lord has given us a house just outside the South Gate in a very busy suburb. The work of the new out-station will be carried on by Misses Henry and Clough who have their headquarters at the South Gate mission house of Yang-chau. Mrs. Saunders has been very busy every day since our return from T'ai-shing, speaking with the many women who come so freely about the mission house. Last Sunday she was with them from about three in the afternoon till seven, besides the usual service in the morning. I am sure our many friends in the home lands who know what her experiences have been will rejoice to know that she is able for so much. How wonderfully God has wrought for us! Let us praise Him giving Him all the glory, and continue, dear friends, to pray that the lives so spared may be spent more and more for Him.

“Among the ladies who have recently visited our guest room are two who belong to the family of the late Li Hung-chang, and it has rejoiced us very much to see the intelligent grasp of the Truth they have. May they not only know it intellectually but in its power, to the salvation of their souls! We have never yet been in a place in China where there have been so many opportunities for telling the Gospel, especially among the women. There seems to be much smallpox here just now and almost everywhere on the streets you see children with red caps on their heads to indicate that they have that disease. Last Sunday a man carrying a child with smallpox came into our service. This will remind our dear friends how much we need your prayers that we may be kept from sickness as we move in and out among this people with the glad news of salvation.

“Yang-chau seems to be a city almost wholly given to idolatry and in consequence false reports of all kind are very easily circulated among the people. The latest is that foreigners have been buying the ancestral tablets of some families, and have decoyed the souls of their ancestors out of them for the purpose of making electricity. The result is that many families in the villages are said to be burning their ancestral tablets to prevent their falling into the hands of the much-dreaded foreigner. Report has it that if the people should refuse to sell their tablets, the foreigner can use some mysterious power to take the tablet away. With the light we have, all this may seem very absurd, but may we not under-estimate the power of Satan in these things? It is in such a land as China where superstition has such a hold on the people that Satan's power is most clearly seen. Such reports are, without doubt, a design of the Devil to hinder the spread of the Gospel; for just now the poor deluded village people are so afraid of the foreigner that on his approach they will run into their houses and shut the door. We are not discouraged at these things, however, for we know that our labor is not in vain in the Lord. Ours is no doubtful mission. The result is as sure as the word of the Lord, but these things are a further call to prayer that the designs of Satan may be

overturned, and result in much glory to God. I will yet for this be enquired of by the house of Israel, to do it for them."—(*Rev.*) *A. R. Saunders.*

Hu-nan.

CH'ANG-SHA.—"We had a baptismal service this morning in our new chapel. It is the first service we have had over there, and two confessed Christ by baptism. They were Mr. Wang, one of our medical students, a young man of twenty-four years of age, and a Mrs. Yang, the mother of one of our Christians, a lady of sixty years of age.

"Our chapel was not really ready, but as this was Mrs. Yang's sixtieth birthday she wanted to celebrate it by being baptized. In Hu-nan the people consider the sixtieth birthday a very important time in a person's life. They say a person begins a new life then and they celebrate the day by having a good deal of idolatry and feasting. Instead of doing this Mrs. Yang said she preferred to show her friends that she had begun a new life in Christ. We had a temporary baptistry built and the chapel was nearly full of people. It was good to see them. We had plants all along the front and sides of the baptistry and it really looked quite pretty. After the service Mrs. Yang went home and before dinner Dr. Kellar and I went to her house to offer congratulations and to give her our good wishes for the new year of her life. In the afternoon, she invited us to a meal of 'mien.' All the Christians and many of the enquirers also were there, about thirty-five guests in all. We had a very enjoyable time and I learned something more of their customs. It was the first time I had ever been to a birthday party in China and I found it was a little different than anything I had seen before. I am constantly learning new things here and feel that I will never get to the end."

"I am having special meetings for those women who are desirous of being baptized. I believe they are really Christians, but they want teaching in the Word. There are now eight women waiting and studying and they come to my classes three times a week. I do praise God for them. It is wonderful what a deep interest they take in these classes. I took up the study of Noah and the flood to-day and they listened with breathless attention. I am changing my dialect as quickly as possible and they seem to understand me quite well now. Do pray for me about this; the dialect here is a peculiar one and some of the sounds I find difficult to get. Still I am sure it will come in time."—*Mrs. F. A. Kellar.*

CHANG-TEH.—"Never was there such a day of opportunity for Hu-nan, and yet I fear that ere workers come and are trained that golden moment will have passed. Semi-foreign schools are opening on every hand; tight-fitting uniforms, foreign drill with singing, English, Japanese—and shall the Gospel have no place? In the next station two of our workers have been murdered, and is there no one to take their place? Not yet, and a year has gone. Hungry eyes follow us on the streets, for if they knew what we know it would mean a mint of money to

them. Would that they were hungry for the Gospel. They are not. But they are willing to hear, and treat us as people who know more than they, and better. If we only had help could we not turn that deference, by God's Spirit, to things divine? A national movement is in progress and we are only in the skirts of it. My brethren these things ought not so to be. South-west—aye, and south, too, for that matter—there is not a mission station for five hundred miles! One dare not meditate upon all that this means.

"A man whom I met far away in the country a year and two months ago has just come in. I remember going very carefully into the Truth with him. I forgot all about him until yesterday, when he turned up here at Chang-teh, eighty miles away from his home. It appears that he believed at first hearing, went to his place of business and soon gathered a group about him. He says about ten meet with him, and ask him again and again to tell all he knows. He says, 'I have gone over and over those few sentences that I remember until at last I could stand it no longer; I must go and hear more.' He had an acquaintance in a chapel forty miles away. But that person had just left for Chang-teh, so off our pilgrim sets for this place. Unacquainted with the way, he goes away far round-about; at last, footsore and penniless, he reaches here. I gave him a catechism—he nearly ate it up. I quizzed him last night and he is at the harder portions to-day.

"God bless you and give you a living intercession for China. Spencer, Darwin, and Bacon have already reached Chang-teh—perhaps you will pray more when you know this."—*A. P. Quirnbach.*

Monthly Notes.

ARRIVALS.

April 19th, at Shanghai, Miss E. Wartmann, from Germany.

May 5th, at Shanghai, F. and Mrs. Dickie and two children, from America.

June 24th, at Vancouver, per S.S. Empress of China, Miss Margaret King, from Shanghai.

DEPARTURES.

April 20th, from Shanghai, C. B. and Mrs. Barnett, J. C. and Mrs. Platt and two children, for Australia.

April 25th, from Shanghai, G. Domay, for Germany.

May 4th, from Shanghai, R. Williams, for England; A. H. Sanders, for Australia.

May 29th, from Shanghai, Misses H. L. and Liliat Reid, for New Zealand.

May 31st, from Shanghai, J. W. Stevenson, for England.

June 26th, from Vancouver, per S.S. Moana, Mr. and Mrs. J. H. Todd and two children, for Australia.

July 4th, from New York, per S.S. Umbria, Mr. J. F. Broumton, for Liverpool.

MARRIAGES.

April 21st, at Shanghai, A. B. Wilson, to Miss Mary Smith.

BIRTHS.

March 5th, at Lan-chau, Kan-suh, the wife of R. W. Kennett, of a daughter—Grace Gertrude.

March 19th, at Mei Hsien, Shen-si, the wife of R. W. Middleton, of a daughter—Grace Winifred.

April 3rd, at Cheo-kia-k'eo, Ho-nan, the wife of C. N. Lack, of a daughter—Geraldine Olive.

April 8th, at Ch'eng-ku, Shen-si, the wife of F. Tull, of a daughter.

April 19th, at Yun-ch'eng, Shan-si, the wife of A. Hahne, of a son.

April 20th, at Fu-chau, Cheh-kiang, the wife of F. Manz, of a daughter—Henriette Auguste Helene.

May 9th, at K'u-chau, Cheh-kiang, the wife of W. Emslie, of a daughter—Victoria Clare.

DEATHS.

April 16th, at Wu-hu, Gan-hwuy, Albert Victor, the infant son of H. F. and Mrs. Ridley.

April 28th, at Chefoo, Shan-tung, Miss R. F. Basnett, of scarlet fever.

May 11th, at Wu-hu, Gan-hwuy, Charles Ernest (Carl) Foucar, son of H. E. and Mrs. Foucar, aged three and a half years.

June 9th, at Kwang-feng, Kiang-si, Miss L. Jensen, of typhus fever.

Recent Baptisms.

YUN-NAN—				
K'uh-ting Fu	...	...	...	5
SHAN-SI—				
P'ing-yang	...	...	...	10
CHIH-LI—				
Hsuan-hua	...	...	...	1
HO-NAN—				
Ch'en-chau	...	...	...	8
Kuang-chau	...	...	...	10
KIANG-SU—				
Ts'ing-kiang-p'u	...	...	...	1
Yang-chau	...	...	...	1
SI-CH'UEN—				
Ying-shan	...	...	...	11
Wan Hsien	...	...	...	1
Siao-shi (out-station)	...	...	...	2
Fu-shuen (out-station)	...	...	...	26
Sui Fu and out-stations	...	...	...	64
Pao-ning	...	...	...	1
Liang-shan	...	...	...	3
KIANG-SI—				
Kiu-kiang	...	...	...	3
An-ren and out-stations	...	...	...	17
Kuei-k'i and out-station	...	...	...	13
Yong-sin	...	...	...	4
GAN-HWUY—				
Hwei-chau	...	...	...	2
Ning-kueh (out-station)	...	...	...	9
Ch'i-chau	...	...	...	1
Wu-hu	...	...	...	11
CHEH-KIANG—				
Wun-chau	...	...	...	3
Shao-hsing (out-stations)	...	...	...	46
T'ien-t'ai and out-station	...	...	...	16
Long-ch'uen and out-stations	...	...	...	10
Ch'u-chau	...	...	...	4
P'ing-yang and out-stations	...	...	...	68
T'ai-chau	...	...	...	3
T'ai-p'ing and out-stations	...	...	...	14
Ning-hai (out-station)	...	...	...	7
HU-NAN—				
Ch'ang-sha	...	...	...	2

Editorial Notes.

MONTHLY TEXT:—"Lift up your eyes and look on the fields; for they are white already to harvest."—JOHN 4: 35.

"THESE Forty Years"—the new history of the China Inland Mission, by Dr. F. Howard Taylor—may now be obtained from the offices of the Mission, at one dollar per copy.

The Annual Meetings of the Australian Branch of the Mission were held at Melbourne, May 26th. The Lord's presence was manifest in these meetings, and many hearts were stirred and many lives were blessed.

Mr. and Mrs. T. J. Hollander, who have been with us in Toronto the past three weeks, left us on the 7th inst. for a visit to friends in Nebraska, preparatory to returning to their work in China. They expect to sail for China upon Sept. 19th.

Mr. J. F. Broumton, the Mission Treasurer at Shanghai, left us on the 16th ult. for Philadelphia, and on July 4th took passage on the S.S. "Umbria" for Liverpool. We greatly enjoyed Mr. Broumton's visit with us and are hoping to see him here again as he returns to China a year hence.

The next two issues of CHINA'S MILLIONS will contain the Annual Report of the Mission. This Report will include brief descriptions of the existing condition of the work of the Mission in the different home centres and upon the field in China; also a list of the names of the missionaries and their stations; and, finally, full financial statements. We bespeak for the Report, when it reaches our readers, a careful perusal.

The record of baptisms which we are enabled to print this month will, we are sure, call forth much thanksgiving. 71 of the 377 were reported in April and 306 in May. The number reported in May has been exceeded only once since 1896 (July, 1897), and then there were 239 reported from one district alone. The number of provinces represented has been exceeded only once (Sept., 1897) and the number of stations is the largest on record. Surely this should be an encouragement to us to continue our supplications in behalf of those who are at the front of the battle in China.

A large number of missionaries from all sections of the world field attended the Twentieth Annual Conference of the International Missionary Union at Clifton Springs, N.Y., June 3rd to 10th. The devotional meetings, the reports of the work in different fields, the discussion of pressing problems and methods of work, the opportunities for fellowship with missionaries of the various societies working in one's own and other fields, the generous hospitality of the Sanitarium and the people of the village—these are some of the features that combine to make these annual gatherings such a source of help and inspiration, the memory of which will still cheer and encourage when the workers are again scattered to the ends of the earth.

The formal announcement was made at the Annual Meetings of the Mission in London, in May, of the retirement of Mr. Taylor from the active leadership of the Mission. This step had been for some time contemplated by Mr. Taylor, on account of his poor health, and, for this reason, it became at last necessary. All who have known Mr. Taylor and have come into contact with his wise and kindly direction in the governing of the Mission, will deeply regret that he is obliged to lay down this responsibility. Mr. Taylor has appointed Mr.

D. E. Hoste, a member of the Mission in China since 1885, to succeed him in office, and Mr. Hoste has formally undertaken the duties which have thus been placed upon him. Mr. Taylor will henceforth act as Consulting General Director, while Mr. Hoste takes the title and position of Acting General Director. May we not ask for Mr. Taylor in his enforced retirement in Switzerland, and for Mr. Hoste in the fulfilment of his new and heavy responsibilities in China and elsewhere, the full presence and benediction of God?

At this season of the year, when so many of the young men and women of the land are gathering together in Bible and Missionary Conferences, very much prayer should be offered for the leaders of these Conferences and for the young lives their words will impress and influence. There is a deplorable lack of devotion to the Lord's work prevailing at home among the young people of our Churches, and it is clear that we are in the midst of a great reaction, on the part of young and old alike from the cause of foreign missions, as compared with what was true two and three years ago. Many of the Theological Seminaries are suffering for lack of candidates, and some of the leading denominational Mission Boards cannot obtain men and women sufficient to maintain existing work. As for ourselves, in Great Britain, Australasia, and on this continent, there has been a marked falling off of applications for service. The only remedy for this is in a deepening of the spiritual life of Christians and the main means to this end is prayer. We urge therefore, that the whole situation may be made the subject of special prayer, and along with this, that the Conferences now being held may be places where it may please God to answer prayer in the sanctifying of many young lives to the Lord and to His service at home and abroad.

It is very helpful to be reminded of God's interest in the smallest details of our lives and to learn anew that He "worketh for him that waiteth for Him," Isa. 64: 4, R.V. A letter received in our recent correspondence affords such a striking instance of this that we cannot forbear quoting a portion of it as an encouragement to our readers to commit all their interests, even their business affairs, into His care and keeping. Our friend writes: "A year ago last November a certain business firm had a few hundred dollars of mine. Upon the death of one of the members it was found that the firm's financial condition was very bad. At a meeting of the creditors a settlement at 15% was offered. This offer was refused, so the firm went into bankruptcy. As soon as I knew of the trouble I put the matter into the hands of the Lord, promising to give Him one half of what I should receive. I was greatly surprised a few months later to learn that a settlement at 6% had been made and I had received nothing. Upon enquiry I found that the lawyer had not given my full address, so that all matter mailed to me during the proceedings of court was returned to them. It seemed very strange, but it did not worry me. I had left it in God's hands and felt that if He could do without His half I could do without mine, although I have to work hard for my living. But the Lord had better things in store. Can you imagine my surprise and my joy when a short time ago, about a year after the settlement, I received a check for the whole amount? I will be true to my promise to give Him half, and am so happy that it is what it is, instead of the paltry sum 6% would have yielded to divide with Him. Surely His care is wonderful."

Information for Correspondents.

Consulting Director: REV. J. HUDSON TAYLOR, London, Eng.

General Director: D. E. HOSTE, Shanghai, China.

Director for North America: HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

JUNE, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
I-296.....	\$ 10 00	307.....	\$14 00	319.....	\$ 5 00	331.....	\$ 5 00	343.....	\$ 5 00
297.....	1 00	308.....	10 00	9-320.....	3 00	332.....	10 00	22-344.....	2 00
2-298.....	30 00	3-309.....	60 00	10-321.....	14 01	333.....	25 00	345.....	5 00
299.....	5 00	310.....	47	322.....	3 00	334.....	10 00	23-346.....	65 00
300.....	5 00	4-311.....	10 00	11-323.....	1 00	335.....	10 00	24-347.....	13 75
301.....	6 00	312.....	163 50	12-324.....	1 00	336.....	80 00	25-348.....	100 00
302.....	15 00	313.....	1 26	325.....	25 00	16-337.....	43 00	26-349.....	2 00
303.....	25 00	8-314.....	13 00	15-326.....	1 00	17-338.....	28 74	27-350.....	10 00
304.....	2 00	315.....	125 00	327.....	5 00	339.....	2 00	30-351.....	26 00
305.....	4 00	316.....	3 00	328.....	25 00	340.....	15 00		
306.....	5 00	317.....	231 03	329.....	12 00	341.....	7 30		
		318.....	100 00	330.....	30 00	20-342.....	3 00		
									\$1,432 06

FOR SPECIAL PURPOSES:

JUNE, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
8-42.....	\$100 00	43.....	\$10 00	11-45.....	\$11 00	16-47.....	\$24 30	23-49.....	\$200 00
		10-44.....	10 00	12-46.....	60 84	19-48.....	2 80		\$418 9

From Toronto.

FOR GENERAL PURPOSES:

JUNE, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
I-408.....	\$25 00	420.....	\$ 3 10	433.....	\$ 2 00	446.....	\$ 36 00	459.....	\$ 1 00
409.....	25 00	4-421.....	25 00	434.....	5 00	447.....	5 00	460.....	5 00
410.....	6 00	5-422.....	4 27	II-435.....	20 00	448.....	5 00	25-461.....	5 00
411.....	1 00	423.....	2 91	436.....	25 00	449.....	5 00	26-462.....	2 00
412.....	60	6-424.....	21 00	437.....	30 00	450.....	50	27-463.....	2 00
413.....	3 00	425.....	11 08	438.....	2 00	16-451.....	10 00	464.....	10 00
414.....	52 00	426.....	50 00	439.....	200 00	18-452.....	5 00	29-465.....	62 50
415.....	3 86	8-427.....	250 00	440.....	5 00	453.....	200 00	466.....	1 85
416.....	1 90	428.....	15 00	441.....	25 00	454.....	5 00	467.....	40 40
2-417.....	13 62	9-429.....	5 50	I3-442.....	2 50	19-455.....	9 80		
3-418.....	1 00	10-430.....	13 00	443.....	12 50	20-456.....	2 00		
419.....	250 00	431.....	2 50	444.....	4 00	457.....	24 00		
		432.....	5 00	15-445.....	36 55	22-458.....	10 00		
									\$1,607 94

FOR SPECIAL PURPOSES:

JUNE, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
I-137.....	\$ 40	4-143.....	\$ 7 00	8-150.....	\$16 00	15-157.....	\$ 5 00	26-164.....	\$24 30
2-138.....	2 64	144.....	41 00	151.....	2 02	17-158.....	20 00	29-165.....	5 00
139.....	26 06	145.....	25 00	9-152.....	5 40	20-159.....	2 00	166.....	7 92
140.....	2 75	6-146.....	2 00	153.....	16 00	160.....	2 65	167.....	1 28
141.....	2 72	147.....	40	12-154.....	5 00	161.....	40	168.....	60 00
142.....	3 40	148.....	1 05	155.....	6 20	162.....	50	169.....	13 90
		149.....	5 00	13-156.....	33	25-163.....	164 35		
									\$477 67

FROM PHILADELPHIA—For General Purposes.....	\$1,432 06
For Special Purposes	418 94
	\$1,851 00
FROM TORONTO—For General Purposes	\$1,607 94
For Special Purposes	477 67
	2,085 61

Brought forward	\$ 3,936 61
	17,986 54

Total.....\$21,923 15

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China's Millions



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CHINA'S MILLIONS

A Centenary and a Jubilee.

THE 18th Century, ere it closed, saw the issue in England of an interesting circular, the burden of which was China's spiritual needs and claims. This circular, entitled "A Memoir on the Importance and Practicability of Translating and Printing the Holy Scriptures in the Chinese Language," was written by a Non-conformist minister, Dr. Wm. Moseley, who printed and circulated one hundred copies among the leading Christian men of his day. The subject of this circular was ere long seriously considered by the newly-formed Church Missionary Society, and copious extracts from the memoir were printed in their first annual report, but as the then Archbishop of Canterbury encouraged Dr. Moseley to hope that the Society for the Propagation of Christian Knowledge would undertake the task, the C.M.S. relinquished it in their favor.

After nearly four years of consideration, the S.P.C.K. abandoned the idea, and the British and Foreign Bible Society, which had been formed on March 7th, 1804, just six years to the day since Dr. Moseley issued his circular, turned its attention to the accomplishment of this much-to-be-desired object. Outside Europe, China was the earliest solicitude of the Bible Society's Committee, but insuperable difficulties were in the way of immediate action.

Though there had been discovered in the British Museum an old translation into Chinese of a Harmony of the Gospels, the Book of the Acts and the Epistles of St. Paul, its accuracy was questioned. Further, when it was ascertained that it would cost at least six dollars a copy* to reproduce it, and that even should it be printed there were no missionaries in China to circulate the books, it was decided to abandon the task for the time being.

God's time for the accomplishment of this work, however, was near at hand, and the sign of this was the "appearing of the men who were to do the work." Far away in Eastern India, at the Baptist Mission Station of Serampore, one of God's servants had it in his heart to attempt the herculean task; and in less than a year from the date of the Bible Society's letter (July 23rd, 1804) to Dr. Moseley, stating their inability to proceed with such an undertaking, they heard that Mr. (afterwards Dr.) Marshman was busily engaged translating Genesis and Matthew into Chinese, some chapters of each being already printed. To this undertaking the Bible Society at once liberally responded with financial help.

While Dr. Marshman in India was proceeding with his task, another man, Dr. Morrison, who was destined to be the founder of Chinese missions, was on his way from England to China, and although he only reached Canton in 1807, he was soon deep in the work of translation.

Patiently and ploddingly these two men proceeded with their tremendous tasks of love, until at the annual meeting of the British and Foreign Bible Society, in London, in May, 1823, Mr. John Marshman, the eldest son of Dr. Marshman, presented a complete copy of the Old and New Testaments in Chinese, the work of Dr. Marshman, and Professor Lassar, which book had been printed at Serampore with moveable metal type. At the following anniversary in 1824, Dr. Morrison himself presented another copy of the entire Bible in Chinese, the result of his own labors and of his colleague, Dr. Milne, then deceased. In furtherance of this translation and its circulation, the Bible Society contributed more than \$50,000.

Thus did God lead to the accomplishment of a task regarded by some as "a practical impossibility," one of the directors of the East India Company going so far as to say that no translation of the Holy Scriptures could be made into the Chinese language, for he knew the nature of the language would not allow of any translation whatever to be made into it.

As we step forward half a century from the foundation of the Bible Society, we come to a year of great interest to the China Inland Mission. The remarkable rising under Hung Siu-chuen in its early days took the form of an anti-idolatrous crusade, and aroused in the minds of many at home great hopes of a mass movement towards Christianity. These hopes were not, however, to be realized, for the rising developed into the terrible T'ai-p'ing rebellion, which for some fifteen years devastated some of the fairest provinces of China, bringing death and sorrow to countless homes. But in England hopes rose high, and several missionary societies passed resolutions in favor of immediate advance. The Religious Tract Society sent forth an "Urgent Appeal on Behalf of China," and in the case of the Bible Society an immense scheme was launched. Dr. J. Angel James, adopting a proposal made by Thomas Thompson, Esq., wrote to the papers advocating the raising of a fund for the immediate printing and circulation of a million copies of the Chinese New Testament.

The Bible Society, then celebrating its jubilee, adopted this proposal, and on September 19th, 1853, passed a resolution in the following words, "That the Committee, relying upon the sympathy of the British public in this.

* \$12,150 for 2,000 copies. The Bible Society can now print the New Testament in Chinese for 8½¢ a copy: they sell the same for 5¢.

desirable object, are prepared to take upon themselves all the measures necessary for printing with the least practicable delay, one million copies of the Chinese New Testament." An appeal for this was made, and within a short time the large sum of \$156,413.40 was raised for this object alone, which sum constituted nearly one-third of the total Jubilee funds of that Society. But "God's work cannot be rushed." It took over twenty years before the Bible Society could circulate one million New Testaments. China was still practically a closed land; but God, who had raised up Dr. Morrison for translation work, was raising up another man who was to be largely used in opening up Inland China to the Gospel.

By one of those remarkable coincidences in the providence of God, it came to pass that, on the same day that the Bible Society passed the resolution to print and circulate one million New Testaments in Chinese, Mr. Hudson Taylor, then a young man of twenty-one, set sail for China, where he was to be so largely used to open up that land for the Word of God. As years passed by, and the pioneers of the China Inland Mission penetrated into the interior provinces of China, the Bible Society and the C.I.M. were drawn into a close fellowship in this work, some of the members of the C.I.M. combining "the duties of colportage with those of their own special work."

In this, the Centenary year of the Bible Society and the Jubilee of Mr. Hudson Taylor's sailing for China, the eye glances backward to see what changes have taken place. What do we see? A century ago the translation of the Bible into Chinese abandoned as impossible,

and China a closed land without a single Protestant missionary. Half a century ago we see only a few strips of coast line opened to the Gospel, and not more than 150,000 portions of God's Word circulated among its hundreds of millions. What do we see to-day? China opened from end to end, its people with the Bible in their own tongue, every province with its missionaries, every capital with its mission station, and, in some provinces, every prefectural city with its little church. To-day there are no fewer than sixty-eight societies at work in China, with an army of more than 2,700 missionaries (including wives), and we are told that more than ten million Scrip-

tures in Chinese have been issued by the British and Foreign Bible Society alone. * Truly God hath done great things for China, whereof we are glad!

While it is easy to look back and rejoice in the wonderful progress accomplished, the difficulties which have been surmounted and the hardships cheerfully endured are very largely forgotten. By war and rebellion China has been drenched with blood, and the pathway of missionary and convert has often been through riot and martyrdom. It has been through tribulation that the nation has begun to enter into the Kingdom of God, the tribulation of nearly a century's work, of many a martyr's death; but to-day the new China is crying out for "The man and the Book" as never before. Shall not the cry be answered in a manner worthy of those upon whom the name of Christ has been named?



J. HUDSON TAYLOR AT THE AGE OF TWENTY.
From an oil painting; date, Aug. 1852. He sailed for China, Sept. 19, 1853.

* During the period of eighty-one years from the printing of Dr. Morrison's New Testament in 1813 to 1894, the total circulation, including the Scriptures given away before the principle of selling was established, was about five and a half million volumes. In the last eight years, from 1894 to 1902, the circulation has been over 4,660,000 volumes, of which 51,000 were whole Bibles, and 184,000 New Testaments. Of this number all but about 100,000 were sold.

C. I. M. Review of 1902.

At the recent Anniversary Meetings of the China Inland Mission, held in Exeter Hall, London, on May 12th, the following letter from Mr. Hudson Taylor was read:—

TO THE FRIENDS OF THE C. I. M.

Once again we are looking forward to our Annual Meetings and to commencing another Mission year. Our faithful and covenant-keeping God and Father has vouchsafed many blessings during the past year, and we are

thankful to you, beloved friends, for your continued help and prayerful sympathy. May He reward you for all your effort and self-denial for the good of the Mission.

Though my last visit to England, and other efforts made from time to time have proved that I must not longer attempt any measure of the work that has been such a joy in past years, yet we have had great cause for thankfulness. We have had the pleasure of receiving

visits from a number of our dear C.I.M. workers, notably among them, Mr. Frost from America, Mr. Walter Sloan from England, and Mr. Hoste from China.

With the concurrence of our Mission Councils in China, America, and Australia, I have, after consultation with Mr. Howard and the London Council, requested Mr. Hoste to altogether relieve me from the work of General Director, and Mr. Sloan has become Assistant Home Director. I feel very thankful to God, that when I am no longer able to bear the responsibility, He has given great unanimity of feeling and experienced help for the future carrying on of the work. I have every reason to believe that all the various departments will be carried on prayerfully and wisely.

If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgement for all the way God has led me and for His sustaining and providing bounty, and be able to testify that in no good thing that He has ever led me from His Word to expect, has He failed me.

It is a great joy to us, now that I and my dear wife are not able, personally, to be in the work, that several of our dear children have this privilege.

May God bless every beloved worker in the Mission, and add to their numbers such men and women as He can use and bless.

And may He bless the old friends who have stood by us these many years, and the younger ones who have filled up the ranks. How soon to all of us the time of service will have passed away, even should the Lord delay His coming. May we each be kept abiding in Him, that we be not ashamed before Him at His coming.

Yours gratefully in Him,

J. HUDSON TAYLOR.

Though the announcement, in this letter, that Mr. Hudson Taylor is compelled, after half a century of strenuous work on behalf of China, to lay down a large measure of the responsibility so long borne in the service of Christ, cannot but cause the deepest regret to all friends of the Mission, as well as to the members of the Mission itself; it is a cause for great thankfulness that God has spared him for so long and useful a life, and

that he still is able to continue as Consulting Director. We offer our unfeigned thanks to Almighty God for His great goodness in sparing His servant for these many years of strenuous labor on behalf of China, for the blessing and inspiration his life and example have been to the Mission as its founder and leader, and for the widespread influence his faith and devotion have had upon the world. We pray that in his days of comparative retirement he may be richly blessed, and that God may graciously endow Mr. Hoste (who has been called to the office of General Director) with those gifts and powers needed for his responsible duties, and that all who are called upon to guide the work, whether in China,

England, America, or Australasia, may themselves be guided; also that the Mission, as a body, may maintain the same zeal for and devotion to the cause of Christ, which in the early days led to its foundation, and which have, under God's blessing, contributed to its establishment.

The following extracts from Mr. Hoste's letter to the members of the Mission will be read by all our friends with interest:—

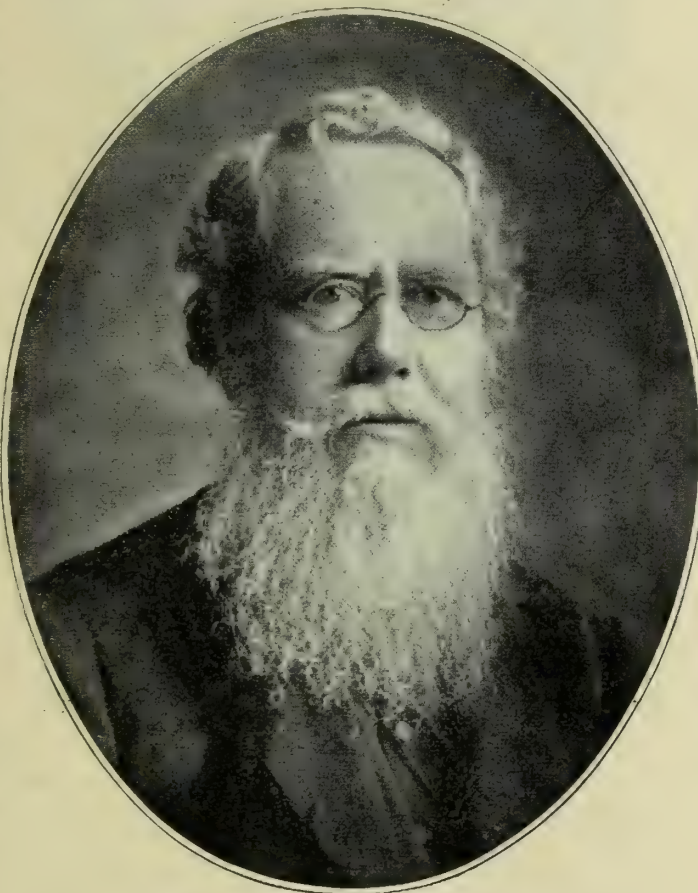
China Inland Mission,
Shanghai, April 8, 1903.

MY DEAR BRETHREN AND
SISTERS IN CHRIST,—

It is again my great privilege to remind you of our Annual Day of Prayer and Fasting on May 26, and in doing so to bring before you a few thoughts which may help us in connection with it.

When in Ning-po a short time ago, my memory naturally went back

to those days when Mr. Taylor, as a young man, labored in that city. The character of his life and work when there is probably known to all of us, and one found that the exercise of considering one's own life in the light of it was, though in some ways not without painfulness, a source of benefit; and I take it that one object of this anniversary is to afford us an opportunity of collectively, in the presence of God, searching and trying our ways, and also to allow Him to show us where we may have let slip that spirit of personal devotion to the Lord Jesus Christ, and practical self-abnegation on behalf of the Chinese, which characterized God's servant in years gone by. That the material side of our development



J. HUDSON TAYLOR.

From a photograph taken in America in 1900.

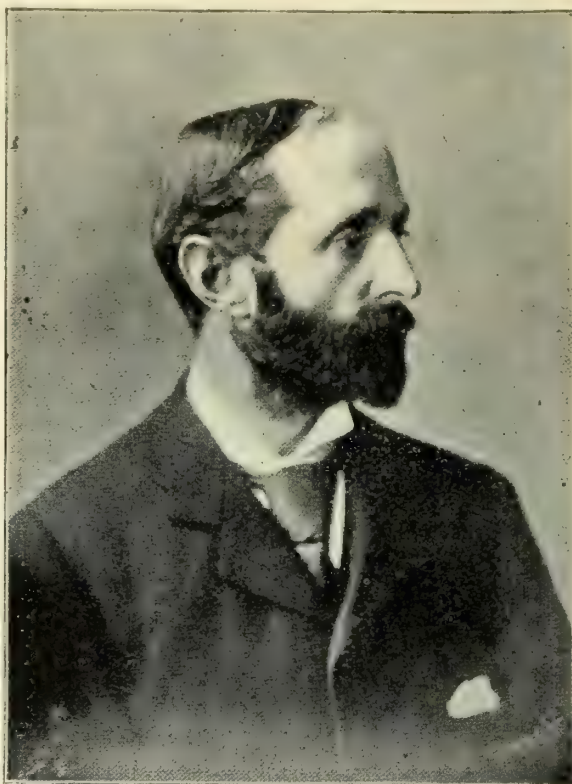
is going on rapidly there can be no question. God has enabled us to spend large sums in securing and building premises all over the country, and for this we may give Him thanks. We do well, however, to ask ourselves whether the development of spiritual gift and of spiritual fitness amongst us, for this high and holy work, is keeping pace with the needs and problems which every year is bringing before us. If one may speak for others, the danger of spiritual stagnation and even retrogression, is one that needs to be constantly guarded against. Our numbers are so few, and the calls upon our time and strength are often so heavy, that the taking of time for, by prayer and study, maintaining and enriching our own spiritual lives, and our power to influence others aright, becomes exceedingly difficult; and yet this is the one thing needful. We must practically remember that a strong and living communion with God is as vitally necessary to us to-day as it was to Mr. Taylor when he was starting this work.

More than a year ago when in North Kiang-su, I noticed

an insignificant stream flowing in the middle of what once was the bed of the Yellow River. On enquiring its name of a passer-by, I was rather curtly informed that it was the Yellow River! One felt that this man's answer afforded food for reflection in respect to our own past. May God help us to realize afresh, not only the privilege but the solemnity of our position, and to apprehend something more of the tremendous issues which hang upon our faithfulness and diligence in fulfilling the object for which we have been brought into existence! God has put us in trust with the Gospel, and we shall very soon be called to render an account of our service to Him.

Among the more obvious subjects for thanksgiving may I mention the maintenance of peace, and the bountiful supply of our temporal needs. . . . Finally, may we, as a company of workers, be so drawn into our right relation to our Lord, that mutual love and good understanding shall characterize our relations in our common service.

Dear Mr. Stevenson unites with me in Christian love. Believe me, your brother in Christ, D. E. HOSTE.



D. E. HOSTE.

From a photograph taken in Australia, about 1896.

The North American Work.

THE work of the Mission began in North America through a visit of Mr. Taylor, in the year 1888. It has been carried on, therefore, for fifteen years. During this period it has developed from its small beginning of one party of missionaries in China and no established work at home, to its present well organized service abroad and at home, with some one hundred and four missionaries in China, and with its two mission centres in Toronto and Philadelphia.

The growth of the Mission in North America has not been rapid, nor is it now extensive. It is still at the beginning of things, and few parts of the country, comparatively, have as yet practical interest in the object it represents. But there is reason to believe that the work has been of God from its commencement to the present time, and those who are most deeply interested in its welfare are more concerned and thankful to be assured of this than of anything else. We know that many on this continent, by reason of our existence, have been awakened to a new interest in China and in the perishing millions there. We know also that a new spirit of prayer and ser-

vice has been, brought through the Mission, to many who never realized before what God desired them to be, as ministering priests before Him for the sake of lost souls among the heathen. We know also that out in China a loyal, consecrated band of men and women are giving their lives in willing sacrifice for souls which are precious in God's sight. And we know, finally, that during the past years thousands in China have heard the story of the Cross who had never heard it before, that hundreds of these have heard it to believe, and, in believing, have found peace and rest in Christ. For all this we give God humble and hearty thanks; and with this blessing as our ample compensation for whatever of service God has asked of us, we joyfully follow on to know Him and His will concerning our future, and to do whatsoever our Lord the King commands.

God's care of this part of the work, in temporal things, has been wonderful beyond describing. In spite of faithlessness often, on our part, God has given us to see His faithfulness, day by day, month by month, year by year. The record of this will be found in detail in the number of

the paper succeeding this, and anyone looking closely at this record, we feel sure, will be constrained to join us as we ascribe praise and honor and glory to Him who ever liveth to make intercession for us. The true significance of these figures will appear when it is remembered that every gift represents a free-will offering, asked of God in prayer, but received through men without making an appeal and without the making known of a need. What a testimony is this to bear in days when men are telling us that God's Word is passing away and that its promises are vain! We need the prayers of God's people to help us forward into a closer walk with Him, into a quicker

discernment of His mind and will, into a larger laying hold upon Him for power. If we are at the beginning of things, as has been said above, we must realize that this means that there is yet much land to be possessed. There can be no doubt that God would have us go forward. The yearning for souls in China which the Spirit gives us is the sure token of this, and as we look upon the fields, white to harvest with few to reap, the pressing need demands that we should not stand still, but advance. Will not our friends pray for us, then, with new intensity, asking that the coming year and years may see new and ever greater things attempted and accomplished for God.

The Australasian Work.

DURING the year six missionaries arrived in China after furlough, and eleven for the first time, from Australasia. Though the year was one of marked financial depression throughout Australia, the receipts were almost £1,000 (\$5,000) above those of the preceding year. In 1901 the income had fallen off considerably, and the friends in Australia were led to pray very definitely that the Lord would, during 1902, grant large supplies, and especially that they might be able to send sufficient to China to meet the needs of the Australasian workers. How God has answered this prayer, the following extracts from a letter by Dr. J. J. Kitchen, the Honorary Treasurer in Australia, show:—

"You will remember that last year our contributions fell off considerably, and we were much exercised in mind about it; and all through this year we have been continually asking that we might be allowed to send to China enough for the support of our Australian and New Zealand workers. For the first five months we sent only £648 (\$3,150), which is about half the amount required for six months; and then the Lord interposed and sent us a large donation, which we sent on, and thus you received on June 28th, only two days before the close of the term, the sum of £692 (\$3,363), which accomplished what we had been praying for, with a small balance over. We were much encouraged, and praised the Lord very heartily.

"Our experience during the second half of the year has been a very similar one, and I find that for the first four months we sent forward only £300 (\$1,458). At our Council Meeting, in October, I mentioned that we were falling sadly behind, and asked for special prayer. I said that we ought to send on to you £500 (\$2,430). We therefore got on our knees and one by one asked the Lord for £500 (\$2,430), and during the month we were constantly looking up for this. Times are hard in Australia, and one

could not but wonder whence the answer would come. The month wore away, and donations came in so slowly that by the 27th we had not received quite enough for our local needs, and thus the Lord tested us. On that day we had the joy of receiving, through our Dunedin Secretary, a draft for £550 (\$2,673), of which amount £500 was given to him in one donation, and was evidently the amount for which we had been asking. Who the donor was we do not know, but it was a very blessed experience to us, and called forth much thanksgiving to our heavenly Father.

"At the November meeting I told the council that we could not calculate the exact amount that would be needed, but we thought that £300 or £400 would be required. This time the month closed and it had not arrived, and by the mail that left on December 3rd all I had to send was a few credit notes, less than £20 (\$97.20) value. However, the Lord had not forgotten our petition, for on the 4th there arrived, also from New Zealand, the sum of £300! One has to confess with sorrow one's lack of faith. It seemed so remarkable that another gift should come from where the last one had come, and so soon afterwards, that I could hardly believe my eyes, especially when I saw that it was just what we had been asking for. Thank God that our workers in China do not depend on our weak faith; if they did, I fear they would occasionally have bad times. We are learning continually that He is the faithful God, who cannot deny Himself, and who never fails in the fulfilment of His promises. A few smaller sums came in, and so on the 5th, the next day, we had the joy of sending on a draft for £350 (\$1,700). As we had been asking for £300 or £400, this was a very precise and definite answer, was it not? It was very remarkable, too, that a mail should have been leaving just then. Only two or three mails monthly leave for China, and it is unusual for them to leave so close together.

General Survey of the Field.

BEFORE entering upon a more detailed review of the work of the C.I.M. in China, it will be well to briefly look at the field of labor that we may better appreciate the conditions under which the work has been carried on. The year has been full of disquieting rumors and other indications of unrest. There have been tax-riots,

local rebellions, the recrudescence of the Boxer craze, a wide-spread cholera epidemic, and many special difficulties connected with Church work largely arising out of the attitude assumed by the Roman Catholic Church. Through all these troubles God has guided the Mission, and, with the exception of the sad martyrdom of the two workers in

Hu-nan, life has been graciously preserved. But the ever-present possibilities of trouble have caused the Mission to feel its daily dependence upon God, not only for financial supplies, but for the preservation of peace. God has not failed His servants; nay, rather, He has given fresh cause for praise and thanksgiving, in that the Mission has not only been enabled to maintain its position in the field, but has been granted enlarged and unprecedented opportunities of service.

Notwithstanding all the opposition of conservative and anti-foreign officials, China is being steadily opened up more and more to Western influences, thus affording greater opportunities for the preaching of the Gospel, and calling upon the whole Christian Church to take advantage of these openings presented on every hand.

The great demand for Western learning commands the attention of all interested in the trend of affairs in China,

but the present situation is full of difficulty. Following along the lines of the now famous edicts of 1901 (which were in many cases word for word the same as the edicts of 1898, which brought about the *coup d'etat*), an attempt to reform the civil, military and national education has commenced. One of these edicts says: "It is of the utmost importance that we widen our thought to all lands in order to develop latent ability." This,

China is attempting to do, and already eleven out of the eighteen provinces of China have opened provincial colleges for this purpose. The sad element, however, is that China is seeking to build this new educational edifice upon a Confucian foundation, and, by its regulations, is practically closing the door of these institutions against Christian scholars. This attitude has compelled the Executive Committee of the Educational Association of China to make an appeal to the Foreign Mission Boards at home in the following terms: "As there is a tendency manifest at present on the part of the Chinese government to refuse the assistance of missionaries in the government schools, and to make regulations requiring the worship of Confucius, so that Christian students cannot enter these institutions, it becomes a question of the most vital importance how to man and equip our Christian schools."

The Rev. Gilbert Walshe, Recording Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese, in an able article to the *London Times* of Jan. 7th, closes by saying: "The prospects of religious educationalists and Christian missionaries generally are not materially improved by the much-belauded educational reform."

But while the missionary cannot regard the attitude of the Chinese Government in its educational reform as very hopeful from a spiritual standpoint, he can rejoice that the great thirst for knowledge, which has laid hold of the people generally, is causing hundreds and thousands to buy Christian literature and seek for Christian instruction. This is a day of great opportunity. What the demand for Western books is, may be judged by the following facts: "The translation of books into Chinese is taxing the capacity of Chinese printing houses; type-setters' wages have risen. One Shanghai printing house has entered

into a contract with a translation company made up of students in Japan, to pay one dollar per 1,000 words for the translation of books on specified subjects, and to take 500,000 words per month; that is, to pay \$6,000 per year for translations alone."

All Societies issuing Christian literature are affected by this great demand. The British and Foreign Bible Society alone issued from the Shanghai depot over one million portions

of Scripture during the year, and allowing for the stock still in hand in sub-depots at the close of the year, the actual circulation of that Society exceeded 872,000 copies, which is well in advance of any previous year. The National Bible Society of Scotland also circulated 562,000 copies, and the Central China Tract Society, only one of the tract societies at work in China, put into circulation no less than 1,700,521 tracts, or pages of tracts (which is not stated). Chancellor Edmunds, speaking of the printing of a million New Testaments in Chinese fifty years ago, said: "England was thinking in millions, the actual total circulation in a year was measured by thousands." To-day we can say the circulation is measured by millions, and the danger is lest we should fail to think in millions too.

As the thought of the Chinese people is turning toward the outside world, the outside world is, in her turn press-

Rev. H. M. Wood, D.D. Rev. S. R. Clark. Rev. C. W. Mateer, D.D. Rev. C. Goodrich, D.D. Rev. F. W. Baller.



REVISERS OF MANDARIN BIBLE AT SHANGHAI.

Mr. Clark and Mr. Baller are Members of the C.I.M.

ing herself upon Chinese attention. During the year the important commercial agreement between Great Britain and China has been signed, an agreement which will further open China to the Gospel and to trade. Also the Trans-Siberian Railway, which has been opened to regular traffic, is bringing China nearer to Europe by many days. This railway commenced in May, 1891, and roughly finished by November, 1901, was in some parts laid at the rate of three miles a day. This route has already been used by British members of the Mission coming from and going to China, and advantage of this line will doubtless be taken more and more in days to come. The journey from Shanghai to London in nineteen days is advertised now, and while this speed has probably not yet been realized, mails have frequently been received in England by this route much quicker than by sea. Thus the once closed and far distant land is being more and more opened and brought nearer to us.

Chinese history is not a little shaped by its official life, and the year has seen the removal and promotion of several men whose influence tells for much in the councils of State. In October the aged Viceroy of Nanking, Liu Kuen-yi died at the age of seventy-two. His death removed a strong and friendly official, and was a distinct loss to the Empire, and within a few weeks unfavorable symptoms showed themselves. Chang Chih-tung, to whom all foreigners are much indebted, was for some weeks practically turned out of office, and distrust in the intentions of the Chinese Government was not unnaturally aroused. More recently the death of Yung Lu, a bitterly anti-foreign official, and for some time paramount in China, has been regarded by many as a merciful interposition in the interests of peace. The advance of Tuan Fang, who saved so many lives during the crisis of 1900, and the promotion of H. E. Ts'en, who assisted so materially in the settlement made in Shan-si, are both hopeful signs. With such men in positions of power, a peaceful policy is more probable.

MASS MOVEMENTS.

One feature of this year, in Si-ch'uen especially, has been what may be described as Mass Movements. The motive which has led to these is generally acknowledged to be far from spiritual, and the attitude of the missionary to these movements has varied considerably. Some have accepted them as God-given opportunities for bringing the Gospel to the attention of the people, others have felt it best to stand clear of the movement. The position is one of peculiar interest and difficulty, which will be better appreciated by reference to one or two cases than by lengthy generalizations:—

Illustration No. 1.—Ts'ong Ching Chau was opened under exceptional circumstances. A number of wealthy men subscribed several hundreds of taels, with which they rented a house and practically rebuilt part of it, making it suitable for a chapel, with two guest halls and a place for a foreigner to live in. They then invited Mr. Hutson to visit them and recognize them as a Church. He did so, and found much that was undesirable, yet there seemed some wheat among the chaff. After one or two visits the number of enquirers, which was three hundred, was reduced to about eighty, and even then much more sifting

was necessary. Two out of this eighty have been baptized as first-fruits.

Illustration No. 2.—Ta-ih Hsien was opened under somewhat similar circumstances, except that here the motive was an evident desire on the part of the wealthy people to shield themselves from the rapacity of a vicious official. They hired a house and called it a "Gospel Hall," and invited the foreigner to recognize them as enquirers. This request was at first refused, but when it became apparent that if they were not put under some proper control they would probably do mischief to the name of "Gospel Hall" it was decided to accept their invitation and open a genuine hall, and instruct the enquirers. This was done, but after the removal of the official, which soon took place, the whole flock scattered, leaving nothing but names and the rent to pay.

Illustration No. 3.—Fu-shuen, being the principal clearing centre in the salt district, is a resort for wealthy men, salt magnates and officials. Here the Gospel has touched the upper classes, and they have contributed about two-thirds of the money needed for the school and church buildings. Mr. Strong writes that "After the early days a certain reaction has set in and much of the husk has been blown away, helping one to discern the true wheat, which is more cheering than one's faith had dared to expect."

From these illustrations it will be seen that, while the situation is full of opportunities for preaching and teaching, it is at the same time fraught with many difficulties. The motives are generally a desire to escape persecution by the Roman Catholics, or unrighteous fleeing by some rapacious official.

TWO MORE MARTYRDOMS.

From the foregoing remarks on the general situation, we must pass to a brief consideration of several local disturbances which have directly affected the C.I.M. work. As has been previously mentioned, the past year has been one filled with many disquieting rumors. Mr. Stevenson, in a letter written in July, 1902, said: "I have been sorry to notice, in correspondence from several provinces, that the old rumors about gouging out eyes and extracting hearts for medical purposes are prevalent. A continuance of this may mean very serious trouble, and we shall be very thankful for your prayers that the Lord will interpose and maintain order." This letter had scarcely reached England before it was followed by a cable containing the sad news that Messrs. Bruce and Lowis had been done to death by a mob in the city of Ch'en Chau, Hu-nan.

Until 1898, the Mission had been spared the sorrow of losing any of its members by violent death; but 1902 is the third year the Mission has had the sad honor of adding names to the long roll of the Church's noble army of martyrs. For some weeks there had been a serious outbreak of cholera in the cities situated in the Yuan River valley. In the center of the city of Ch'en Chau is situated a famous spring, from which the people obtain their water, and the evil report was circulated that the high death-rate was in consequence of foreigners having poisoned this well. Roused by such reports, the people suddenly flared up; and in an outburst of fanatical frenzy the horrific act was done. On August 15th, 1902, Messrs. J. R. Bruce and R. H. Lowis were cruelly murdered by the mob.

These cruel murders, following so closely upon the anti-foreign outbreak of 1900, made the British Government feel that strong action was necessary lest the spirit of lawlessness should spread. It demanded the immediate punishment of the guilty, but prevarication on the part of the Chinese Government led to a small British naval demonstration on the Yang-tse, which speedily brought about submission. While Sir Ernest Satow's firm action has made it safer for all foreigners residing in the interior of China, the Mission has, of course, had no voice in this civil action, and consequently, when the British Government offered to the C.I.M., for use in Chinese charities, the £10,000 (\$48,600), which was the amount of the fine imposed, it was felt to be right respectfully to decline the offer.

DANGERS AVERTED.

While we sorrowfully record the sad martyrdom of these two workers, we have yet to acknowledge much mercy, in that the Mission has been shielded from many another danger which has threatened. Following rapidly upon the afore-mentioned martyrdoms, further trouble broke out in another Hu-nan city. Mr. Kapmann, a German worker, had been enabled to secure a settlement in the city of Pao-k'ing Fu, which city it is hoped will become a centre for the members of the German branch. Here, on November 11th, an Assistant Commissioner of the Hu-nan Military Secretariat, by name Ho Chin-sheng, issued a proclamation with the intent of inflaming the minds of the people against the missionaries and the Christian Church. The following are a few extracts from this placard:—

"Every religion coming from abroad is unhesitatingly regarded by us as a strange, and therefore (according to Confucius) a dangerous doctrine not to be followed.—Moreover, China is brow-beaten by the various powers to too great a degree.—Not to speak of other matters, let us take up the subject of the plucking out of eyes and internals, the disembowelling of the people and the disseminating of poison in wells, which occurred this year in various provinces. All culprits caught, one and all, confess that they had come from the Church.—As a suggestion—when it is considered that there are fewer who die from the executioner's sword for attacking churches and missionaries, and more who are slain by poison and disembowelment, it will naturally follow that the people will certainly prefer to risk death by the executioner's sword."

Such a placard was instrumental in causing several hundreds of persons to join themselves immediately to this military leader, to rid the neighborhood of the much-detested foreigner. But for prompt action on the part of the Chinese officials, this rising might have had serious consequences, but fortunately it was speedily crushed.

In the province of Si-ch'uen, side by side with the remarkable Mass Movement already mentioned, there arose a serious outbreak of Boxer fanaticism which at one time threatened the whole work. Encouraged by the weak, and possibly sympathetic, attitude of the Viceroy Kuei-chun, the Boxers began openly to enroll and instruct recruits. Not a few of the Christians were plundered, and about a score put to death, while it is reported that one thousand Roman Catholics were killed.

At Mei-chau the C.I.M. premises were destroyed, and at T'ien-ku-ch'iao, Feng-tu, T'ai-ho Hsien, Chin-fu Wan and

Yeng-ting Hsien, the premises of other societies also suffered and in several cases native Christians were murdered.

It was at this time that H. E. Ts'en, the official whose favorable action and remarkable proclamation in regard to the C.I.M. refusing indemnity in Shan-si is so well known, was suddenly despatched to Si-ch'uen. Though appointed to Canton, whither he has more recently gone, the urgency of the need for a strong man in Si-ch'uen, led the Chinese Government to change their plans and send him to Si-ch'uen. His arrival was followed by firm action, and the rising was soon suppressed.

In addition to these disturbances, there have been local tax-riots in Chih-li and Ho-nan with a chronic state of rebellion in Kuang-si. This latter trouble, by temporarily spreading into Kuei-chau (when the rebels seized the city of Hsing-i Hsien), necessitated Mr. and Mrs. Lewis' withdrawal from their station of Hsing-i Fu for a short time, at the request of the officials.

In the province of Cheh-kiang an anti-Romanist rising under the name of Ti-chu-kiao* was only checked after considerable looting and plundering had been indulged in. At the request of the officials, Mr. Miller and Mr. Fairclough withdrew from their respective stations of Tong-lu and Yen-chau Fu for a few weeks, until the trouble had passed away.

More recently the threatened rising in the north-west provinces of Kan-suh and Shen-si, under Tong Fu-hsiang and Prince Tuan, occasioned some serious apprehension and led to the consul at Hankow advising all ladies to retire. This danger has, however, in answer to much prayer, passed away, and it is cause for thankfulness that the ladies did not need to leave their work.

In thus briefly reviewing these difficulties and dangers we seek to show how much there is for which praise should be given to God.

In all these situations, so full of possibilities of danger to life and work, God has, in mercy, heard the prayers of His servants, and averted the threatening evils. From how much of trouble the Mission has been delivered in answer to prayer we cannot know. While reminded by the martyrdom of two more members of the Mission, that God's kingdom cometh not without suffering and death, we cannot overlook the abounding mercy which has preserved us from yet greater sorrow.

NEW STATIONS.

Not only is it possible to tell of these dangers averted and the work maintained, but advance has been made. Last year it was necessary to report that there were still consular restrictions existing which forbade single ladies re-entering the provinces of Shan-si and Kan-suh. These restrictions have been removed, and the workers are back at their work. The Mission has also been enabled to open up fifteen new stations in previously unworked districts:—One in Shan-si, one in Chih-li, three in Ho-nan, five in Si-ch'uen, one in Kwei-chau, one in Hu-nan, one in Kiang-si, and two in Cheh-kiang.

* Ti-chu kiao means the Earthly Lord Sect. As the Romanists call themselves Tien-chu kiao—the Heavenly Lord Sect—the anti-Romanist nature of this rising is at once apparent.

The Roll-Call.

The Honored Dead.

DURING the year nine workers have been taken from our midst by sickness, but in view of the fact that a terrible epidemic of cholera raged throughout China for many months of the year, there is every reason for thankfulness that the death-rate has not been higher. Including the two who were martyred, which makes a total of eleven, the names of these honored dead are as follows:—

MRS. BROUMTON,	MR. E. H. JEFFREYS,
MR. J. R. BRUCE,	MR. C. H. LAIGHT,
MR. E. J. FARRENT,	MR. R. H. LOWIS,
MR. W. H. GREENAWAY,	MISS T. MILLER,
MISS J. M. HUNDERE,	MISS L. C. SMITH,
MR. A. WRIGHT.	

In addition to the above-named workers who have been removed from the staff of foreign workers, the Mission has lost several valuable native helpers. Of these we would make special mention of Pastor Song and Elder Si, both of Shan-si; of Evangelist Li, of Ganking; of Evangelist Ho, and of the School Teacher Sie, both of Si-ch'uen.

The year has been further saddened by the unprecedented calamity which befel the Chefoo schools, when thirteen young lads were suddenly cut off in the midst of life. The names of these lads are as follows:—

*GERSHOM BROOMHALL,	CLAUDE HARTWELL,
*HOWARD FISHE,	*STEWART KAY,
ELLSWORTH R. FITCH,	CYRIL MOLLOY,
NICHOLAS GRAY,	F. W. H. MOMSEN,
*NORMAN GRAY-OWEN,	*HERBERT PARRY,
*HUGH GRAY-OWEN,	MARIT SANSTEDT,
NORMAN WHITFIELD.	

This terrible visitation, which according to the judgment of some medical men was occasioned by ptomaine poison, though the official verdict at the Consular enquiry was "in favor of cholera," plunged the whole Mission into the deepest sorrow, and heartfelt sympathy with those were thus bereaved, and for the school authorities.

ARRIVALS IN CHINA.

That we may give figures which will include the branches of the Mission in Europe, America and Australasia, we now report, not the departures for, but the

arrivals in China of missionaries of the C.I.M. from January 1st to December 31st, 1902. During the year no fewer than 189 arrived in Shanghai, 132 having returned from furlough, and 57 having arrived for the first time. Of these new workers, 27 were men and 30 women. Allowing for those who had left on furlough and for those who had died or resigned, there were 130 more workers on the field at the end of the year than at the beginning.

Among those who returned were many who had suffered so terribly during the crisis of 1900, and be it said to the praise and glory of God, these beloved friends went forth, in all cases at their own request, needing rather to be restrained from returning too early than prompted to go forth again.

The arrivals in China during 1902 from the various countries were as follows:—

	Total.		Returned.		New Workers.	
					4 men	10 women
England	...	94	...	80	7	9
America	...	39	...	23	6	5
Australasia	...	17	...	6	8	5
Sweden	...	32	...	19	2	1
Germany	...	7	...	4		
		189		132	27	30

STATISTICS.

Without postponing the publication of this report till somewhat late in the autumn it would not be possible to include the statistics for last year. The work of re-organization in those districts where the persecutions took place and every Mission record was destroyed, is slow and difficult, and though most of the statistics are to hand, it is not yet possible with any degree of accuracy to give the whole. We hope to be able to publish the statistics in a subsequent issue of CHINA'S MILLIONS. Meanwhile, a rough summary is given on page 100. The following are a few of the figures:—

On December 31st, 1902, there were in connection with the C.I.M., six Associate Missions (the Swedish Mission in China, the Swedish Holiness Union, the Scandinavian China Alliance, the Norwegian Mission in China, the German China Alliance, the Finnish Free Church); 763 missionaries (including wives), of whom 716 were appointed to stations in China, twenty-four were still engaged in study, and twenty-three were either on the home staffs or undesignated. There were 190 stations, several of which, however, it had not been possible to re-occupy since the crisis, owing to lack of workers. We are able thankfully to record that during the year 1,026 persons were baptized. As we think of these one thousand and twenty-six persons publicly admitted to the Church of Christ, a Church so recently the object of cruel persecution, we may well feel how much there is for which to thank God, while at the same time we humble ourselves before Him that the number has not been greater. The number could have been multiplied many times but for the determination to test each case.

* Those marked with a star (*) are sons of C.I.M. Missionaries. The parents of the other lads are:—Rev. J. A. Fitch, of American Presbyterian Mission, Wei-hien; Mr. Gray, a Russian merchant in Japan; Rev. J. B. Hartwell, D.D., of American Baptist Mission, S. Teng-chou Fu; Mr. Molloy, of the Chinese Imperial Customs; Capt. Muir, step-father of F. W. H. Momsen; Capt. Sanstedt, of the C.M.S.N. hulk Han-kow; Mr. Whitfield, late of Messrs. Liddell Bros.

What Has Been Done.

A CENTURY ago China was almost an unknown land, and nothing had been done for it by the Protestant Church. Reviewing the labors of the past years, two questions naturally come to the lips of those interested in mission work in that country: what has already been accomplished, and what still remains to be done? Let us briefly answer these two enquiries.

China, not long since a closed land, has been opened from end to end. The Bible has been given to her in her own languages, and mission stations opened in each province. The progress, though slow at first, has been increasingly rapid. After thirty-five years of work, starting from 1807, when Dr. Morrison landed in Canton, there were only six converts. After a second period of thirty-five years, the six had grown to 13,035. Within the next thirteen years that number could almost be multiplied by three, for the converts were then 37,287, and in 1900 the number of communicants had risen to 112,808, which means that during the ten years from 1890-1900 the number of converts had again been trebled. Though the persecutions of 1900 have reduced these numbers in large measure, that reduction is not a cause for discouragement, for many have been removed from the Church below to the

Church triumphant above. But many have failed, and some who seemed to run well have turned back; nevertheless, considering the terrible test of faith and courage of that dread year, there is every reason for thanksgiving at the way the Chinese Church has come through the testing time.

The latest statistics obtainable are those published in Beach's admirable "Geography and Atlas of Protestant Missions," a work which can now be obtained at the Student Volunteer Movement, 3 West 29th St., New York City. According to his tables there are sixty-eight societies at work in China, of which thirty-three are American, twenty-two British, twelve Continental, and one, the C.I.M., International. Of these, fourteen American, three British,

and five Continental societies commenced their work in China since 1900.

In connection with these sixty-eight societies there is an army of 2,785 missionaries, of whom 772 are wives and 825 single women. These are augmented by 6,388 native helpers. There are 653 stations and 2,476 out-stations, with 112,808 members in communion. Including scholars in the schools, the adherents number about a quarter of a million. There are 1,819 day schools, with 35,412 scholars; 170 higher institutions for learning, with 5,150 students.

There are 241 medical missionaries, of whom seventy-nine are women, and during one year as many as 691,773 patients were treated.

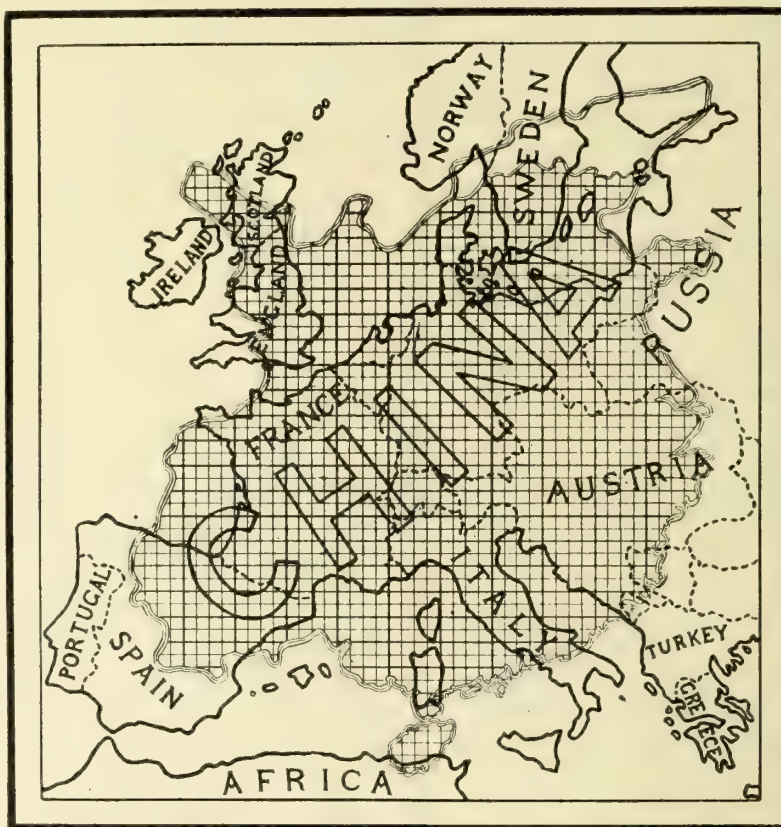
Beyond these figures, we should remember the more than ten million portions of Scripture circulated by the British and Foreign Bible Society, and the similar work of other Bible societies, such as the Scottish and American; also the many millions of tracts scattered throughout the Empire, which have results far beyond what can be tabulated.

Statistics tell only of the harvest already reaped, but there are other fields not yet fully ripe which must be included in "What has been done." There is much seed sown which will yet bear fruit; there is the blade already appear-

ing, and much unripened grain which will yet be gathered in as the result of labors past.

Under the head of "What has been done," should we not also include "What has been suffered?" An able writer on missions has truly said: "I would rather have the endowment of the memory of one martyr than an endowment of money. There is no endowment so great as the endowment of the memory of sacrifice." Every year will reap the fruit of the sufferings and labors of past years.

Much has been done, but only in the way of beginnings. The foundations have been laid, and foundations being mostly below the surface do not show. To-day there is opportunity as never before for building; this remains to be done.



OUTLINE MAPS OF CHINA AND EUROPE. DRAWN TO SAME SCALE.

Each small square on the above map represents an area of 1,315 square miles, which is larger than the area of the State of Rhode Island or of Ontario County, Ont., and a population of 291,447, which is more than double the population of the territory of Arizona, and larger than that of the cities of Detroit, Mich., or Montreal, Canada. Reckoning man and wife as two missionaries, there are two missionaries to each small square. There is a population of 2,308,753 to each medical missionary, nearly represented by the eight squares enclosed in the thicker line. This is equal to one medical man for the whole of the State of Iowa, or of Indiana, or for a city once and a half the size of Chicago.

What Remains To Be Done.

AT a recent missionary meeting a speaker well said: "Perhaps the greatest danger attendant on our missionary meetings is that of self-satisfaction. We see the crowds assembled, we hear of work done, we congratulate ourselves on a successful anniversary. But the most successful anniversary would be that which sent us away deeply humbled by the thought of the work undone, the vast fields wholly unoccupied, the contrast between Christ's demand and our response to it." These words are true. It is natural that people like to hear of work accomplished and right they should, but if the little done is to blind the eyes to that which still needs to be done, its effect is evil. The same may be said of a missionary report as of a missionary speech, so though we praise God for what He has enabled His servants to do during the past years in China, let us close this brief review by reminding ourselves of what still needs to be done.

Let us glance at the maps upon these pages and hear what they say. First look at the map on page 98, which shows us at a glance the size of that great Empire. Let us realize that it contains about one quarter of the total population of the world, people with souls for which Christ died. Let the missionaries in China be equally divided, two and two, all over that vast Empire, and then try to realize what it means; only two missionaries to a district of 1,315 square miles with 291,447 heathen. Then think of only one medical missionary to a population of 2,308,753, and try to appreciate what such figures mean.

Look at the other map, on this page, each black square representing one million souls, then look at the little white square in the centre of the map. That little white square represents, not the communicants only, but the total number of those who can in any way be called adherents of the Christian Church in China. It includes Church members, with those who regularly attend the services, and the scholars attached to Christian schools. What is that in face of the great mass of heathenism? There is only one convert to more than three and a half thousand heathen,

so that what has been done is as nothing to what needs to be done. Of the million who die every month in China, only about nine die as Christians, so far as man can judge. Yet they all have souls, and who can tell the value of a single soul?

The facts are so awful that not infrequently the mind seeks to avoid the simple truth, but avoid it we cannot if we are honest. The need of a lost soul cannot be belittled without belittling Calvary. Calvary was God's estimate of the needs of man. What is ours?

The following extract, "The Voice of Thy Brother's Blood," from a book which should be read by all—"Things as They Are"—may be dismissed by some as emotional writing, but it understates the truth. The truth as regards a lost soul cannot be overstated, unless we can overstate the sorrows of Calvary. The facts of heathenism are all too true, the facts of its present sin and future woe. Then "How is it that you and I, who have so many tears for physical maladies, tears for family disappointments, tears for public calamity, find their sources dried up when we contemplate the loss of souls, and the loss of the glory of God?"

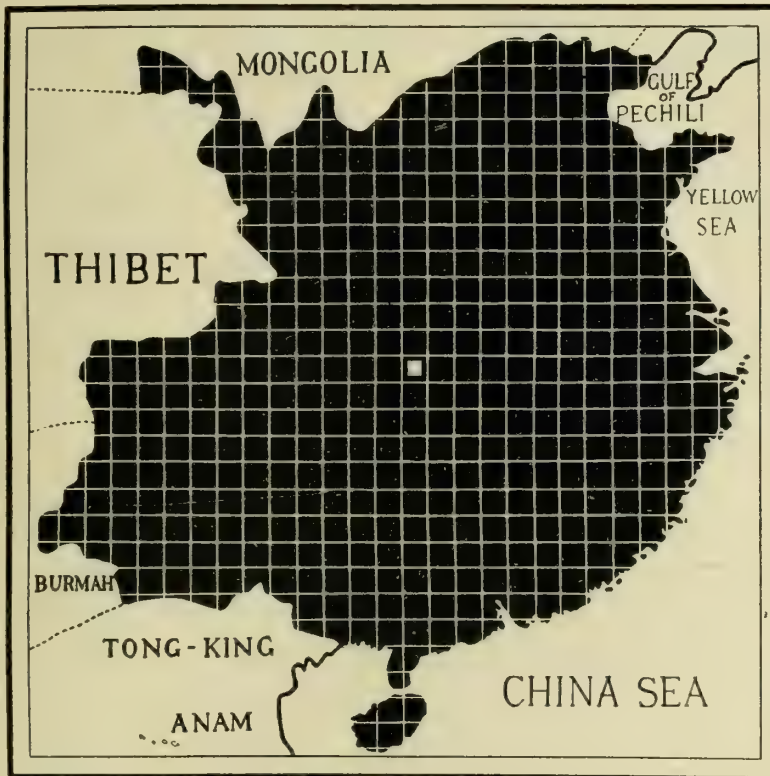
"THE VOICE OF THY BROTHER'S BLOOD."

"The tom-toms thumped straight on all night, and the dark-

ness shuddered round me as a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:

"That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows and unfathomable depths. Back I drew, dizzy at the depth.

"Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step—it trod air. She was over,



DIAGRAMMATIC MAP OF CHINA.

Each black square represents one million souls living in spiritual darkness. The tiny white square in the centre represents the 250,000 adherents of the Christian Church in China. The total population of China, according to the Statesman's Year Book for 1903, is nearly equal to that of Europe. A parallel case to the spiritual situation of China would be if Bradford, or Hull, or Newcastle, or Nottingham, were a Christian town, whilst the whole of the rest of Europe was without Christ.

and the children over with her. Oh, the cry as they went over!

"Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge.

"Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

"Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains! Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it rather a vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. 'Why should you get so excited

about it? You must wait for a definite call to go! You haven't finished your daisy chain yet. It would be really selfish,' they said, 'to leave us to finish the work alone.'

"Then came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of the Blood.

"Then thundered a Voice, the Voice of the Lord: 'AND HE SAID, WHAT HAST THOU DONE? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND.'

"The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the weird, wild shrieks of the devil-possessed outside the gate.

"What does it matter after all? It has gone on for years; it will go on for years! Why make such a fuss about it?

"God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!

Rough Summary of Statistics.

Nota Bene.—As mentioned on page 97, it is not yet possible to publish correct statistics. Meantime the following rough summary is given. In the main the figures are approximately correct, but in the case of "Communicants in fellowship" the figures are far from com-

plete. They probably are about 1,000 below the full total. The lack of returns, especially from Shan-si, where the work of re-organization is not completed, accounts for this deficiency. Correct statistics will be published as soon as possible.

PROVINCES	Work begun	Stations and Missionaries			Paid Native Helpers					Unpaid Native Helpers	Communicants in Fellowship		Baptized Persons		Organized Churches	Schools				Hospital Dispensaries and Opium Refuges			
		Stations	Out-Stations.	Chapels	Missionaries and their wives, and Associates.	Ordained Pastors	Asst. Preachers	School Teachers	Colporteurs, etc., Chapel Keepers		Bible Women	Male	Female	1900		1901	1902	Baptized from commencement	Boarding		Day		
																			Schools		Native Pupils	Schools	Native Pupils
KAN-SUH	1876	10	..	10	35	..	5	2	1	2	4	40	33	..	..	4	139	5	..	..	2	17 M. 10 F.	1 D.
SHEN-SI	1876	19	15	28	79	..	9	4	3	3	18	208	163	38	35	7	712	19	3	39 F.	2	18 M.	3 C.R. 2 D.
SHAN-SI	1876	29	26	46	77	2	17	9	11	4	17	232	95	35	..	93	2333	35	7	38 M. 42 F.	1	6 M. 1 F.	1 D. 13 O.R.
CHIH-LI	1887	4	..	3	10	..	..	..	..	..	..	4	11	..	..	..	29	2	..	..	..	..	..
SHAN-TUNG	1879	2	..	2	50	..	4	5	..	..	2	65	32	8	7	18	234	1	..	..	5	65 M. 11 F.	1 H. 2 D.
HO-NAN	1875	13	12	26	41	..	14	3	13	5	25	373	195	103	..	50	802	17	..	..	2	17 M. 15 F.	3 D.
W. SI-CH'UEN	1877	11	38	48	43	1	14	8	19	3	15	291	142	11	30	123	732	13	..	..	8	132 M. 52 F.	4 D.
E. SI-CH'UEN	1886	12	13	19	50	..	11	7	5	3	1	267	175	81	47	112	586	15	2	20 M. 20 F.	5	79 M.	2 H.
HU-PEH	1874	3	2	3	14	..	3	..	2	..	..	33	26	..	..	23	84	3	..	..	..	..	1 D.
GAN-HWUY	..	14	21	33	43	..	17	10	8	5	5	213	98	4	53	55	785	18	..	..	8	71 M. 19 F.	1 O.R. 2 D.
KIANG-SU	1854	6	1	6	55	1	5	4	3	2	..	37	48	2	..	3	188	6	1	14 F.	3	29 M. 11 F.	2 D. 1 H.
YUN-NAN	1897	4	..	4	27	..	2	1	1	..	..	7	1	..	1	..	44	3	..	..	1	11 M. 3 F.	..
KWEI-CHAU	1877	6	8	14	23	..	8	3	1	3	..	68	44	8	8	33	187	8	..	..	3	26 M. 12 F.	..
HU-NAN	1875	4	7	11	8	..	6	2	4	..	..	57	12	10	24	18	30	6	..	..	2	17 M. 5 F.	1 D.
KIANG-SI	1869	26	40	63	87	3	28	9	22	20	14	472	576	125	68	163	1441	36	3	45 F.	4	32 M. 17 F.	1 D. 1 O.R.
CHEH-KIANG	1857	27	136	160	74	11	89	15	38	27	99	2719	1037	125	155	324	6607	90	6	44 M. 66 F.	15	154 M. 24 F.	1 O.R. 1 D.
Missionaries and Students		190	319	476	763	18	232	82	131	78	200	5086	2688	550	428	1026	14933	277	22	488	61	574 M. 180 F.	21 D. 19 O.R. 4 H.

Information for Correspondents.

Consulting Director : REV. J. HUDSON TAYLOR, London, Eng.

General Director : D. E. HOSTE, Shanghai, China.

Director for North America : HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

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FOR GENERAL PURPOSES:

JULY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	9-362	\$ 56 25	373	\$ 1 00	384	\$ 5 00	395	\$ 5 00
1-352	\$150 00	363	1 26	21-374	2 43	385	12 00	396	10 00
353	5 00	13-364	17 00	375	409 96	386	31 25	397	10 00
2-354	50 00	365	5 00	376	38 00	29-387	60 50	398	30 00
355	5 00	366	1 00	22-377	16 00	30-388	35 00	399	1 00
356	5 00	367	171 00	24-378	7 65	389	5 00	400	10 00
357	3 28	14-368	2 14	379	500 00	390	10 00		
7-358	29 65	16-369	100 00	380	4 00	391	5 00		\$2,440 25
359	350 00	17-370	5 00	381	1 00	392	5 00		
360	74 38	371	100 00	382	25 00	393	20 00		
361	30 00	20-372	13 00	27-383	1 50	394	5 00		

FOR SPECIAL PURPOSES:

JULY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	3-52	\$2 50	55	\$ 4 30	20-58	1 30
1-50	\$ 3 64	53	2 50	13-56	1 00	21-59	17 57
51	57 00	6-54	20 00	13-57	42 57	31-60	50 00
							\$202 38

From Toronto.

FOR GENERAL PURPOSES:

JULY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	7-481	\$ 1 00	495	\$ 4 00	18-509	\$ 5 00	523	\$ 1 00
1-468	\$ 1 50	482	21 00	496	8 23	20-510	5 00	524	5 00
469	1 00	483	15 00	11-497	20 00	511	4 00	525	2 00
2-470	16 84	484	3 79	498	10 00	21-512	5 00	526	10 00
471	50 00	8-485	35 15	499	1 00	513	4 00	527	6 89
472	5 00	9-486	1 00	14-500	40 00	22-514	10 00	528	2 00
473	2 69	487	10 00	501	9 00	515	1000 00	27-529	5 00
3-474	15 00	488	25 00	15-502	32 50	516	5 00	28-530	5 00
475	5 00	489	75 00	503	10 00	517	10 00	29-531	44 25
4-476	7 85	490	2 50	504	12 00	23-518	2 00	532	19 34
6-477	5 00	10-491	1 00	16-505	6 00	519	2 00	533	70 00
478	25 00	492	5 00	506	2 00	24-520	57 00	534	50 00
479	40 00	493	18 00	17-507	1 00	25-521	2 00		
480	3 20	494	7 00	508	50 00	522	1 00		\$1,981 73

FOR SPECIAL PURPOSES:

JULY, 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	174	\$40 00	14-179	\$ 1 00	22-184	\$30 00	189	\$7 65
1-170	\$ 1 00	8-175	495 72	16-180	10 00	24-185	5 00	190	5 78
171	9 88	10-176	15 00	20-181	10 00	25-186	100 00	191	4 00
3-172	54	11-177	1 00	182	1 40	187	10 00	31-192	2 00
6-173	5 04	13-178	20 00	21-183	6 00	29-188	25 00		\$806 01

FROM PHILADELPHIA—For General Purposes	\$2,440 25
For Special Purposes	202 38
	\$2,642 63
FROM TORONTO—For General Purposes	\$1,981 73
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	2,787 74

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	21,923 15
Total	\$27,353 52

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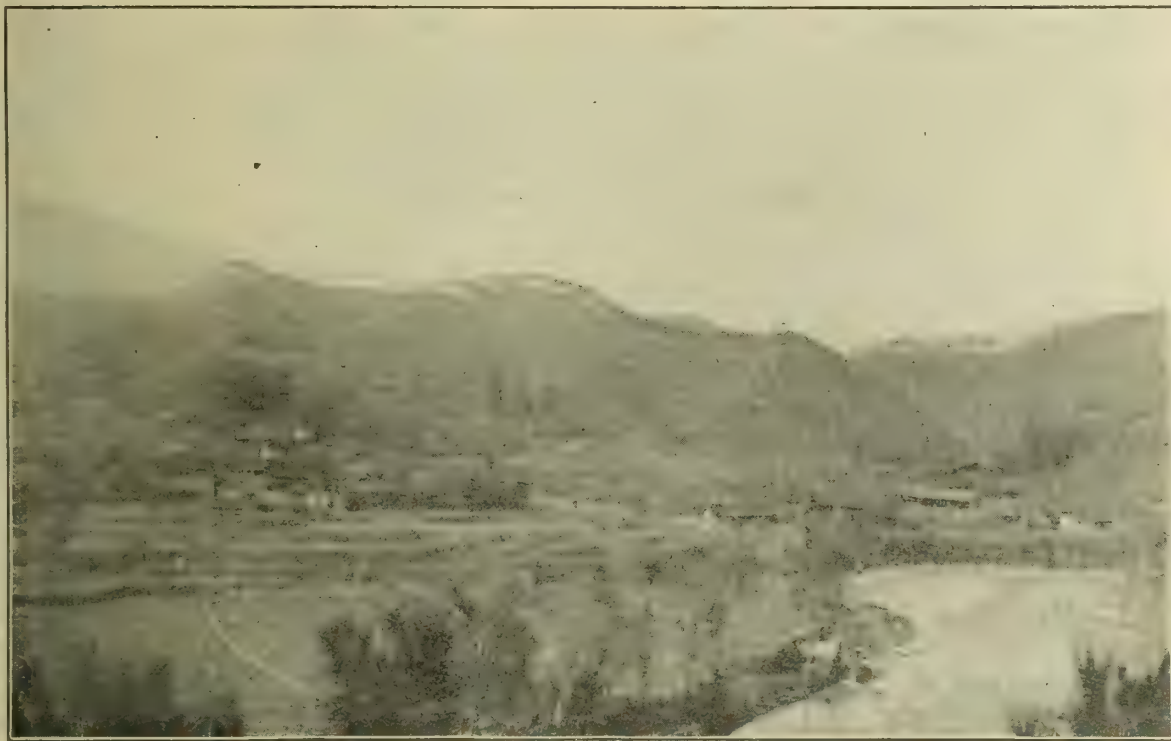
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All Sufficiency.

以便以設耳

耶和華以拉

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THE PROVINCE OF SHEN-SI
THE PROVINCE OF SHAN-SI
THE PROVINCE OF CHIH-PEI
THE PROVINCE OF SHAN-TUNG
THE PROVINCE OF HO-NAN

CONTENTS.

THE PROVINCE OF KIANG-SU
THE PROVINCE OF HU-PEI
THE PROVINCE OF CHEH-KIANG
THE PROVINCE OF GAN-SWUY

TIDINGS FROM THE PROVINCES.

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I give and bequeath to the China Inland Mission, the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

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Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places :

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	-	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	-	Every Friday, at 8 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	}	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- town Avenue	}	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	}	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	-	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	}	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- ton Boulevard	}	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	-	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	- - -	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

Review of the Provinces.

THE areas and populations are taken from The Statesman's Year Book for 1903, which has adopted a recent census taken in China in connection with the distribution of the indemnity demanded by the Allies after the Boxer crisis.

Blanks have been left in reference to some statistics where doubt exists. The names in italics are those of Associates. Where the new Postal spelling and that formerly used by ourselves differs but little, the Postal spelling only has been given; where the difference might confuse friends at home, we have, for the present, retained the old spelling, and put the Postal spelling in a bracket, thus: (Shanghai). When another name, preceded by a hyphen, follows the name of the station, both are necessary in addressing letters, thus: Tso-yun, -Kalgan. "Absent" against a name means absent at date, December, 1902.

Province of Kan-suh.

C.I.M. WORK COMMENCED 1876.		Area, 125,450 square miles; Population, 10,385,376, or 82 per square mile.	
10 STATIONS;	35 MISSIONARIES (7 ON FURLOUGH);	NATIVE HELPERS;	Superintendent, G. ANDREW.
Postal Address, C. I. M., Hankow, except those stations marked 1, which are to be addressed Tsinchau, via Chungking.			
LIANG-CHAU, 1888.	Mrs. Redfern (<i>nee</i> Ellis, <i>absent</i>) 1887	Miss A. Garland 1891	CHEN-YUEN, 1897.
W. M. Belcher... .. 1888	J. C. Hall 1889	Miss S. Garland... .. 1891	<i>Miss E. Peterson</i> 1892
Mrs. Belcher (<i>nee</i> Rayer) 1890	G. W. Hunter 1889		<i>Miss A. Strand (absent)</i> 1892
Miss A. E. Mellor 1893	H. J. Mason 1892	I. FU-K'IAN, 1899.	<i>Miss J. Wedicson</i> 1899
J. S. Fiddler 1896	F. Blasner 1896	D. A. G. Harding' 1898	T'ONG-CHI, 1899.
T. A. S. Robinson 1894	Mrs. Blasner (<i>nee</i> Klahn) 1899		<i>A. T. Johanson (absent)</i> 1891
Mrs. Robinson (<i>nee</i> Galway) 1893	R. W. Kennett.. .. 1899	P'ING-LIANG, 1895.	KING-CHAU, 1895.
SI-NING, 1885.	Mrs. Kennett(<i>nee</i> Rodger) 1898	<i>D. Tornvall</i> 1891	<i>V. L. Nordlund</i> 1891
<i>Vacant.</i>	Miss Mary Allen(<i>absent</i>) 1899	<i>Mrs. Tornvall (nee Peder-son)</i> 1891	<i>Mrs. Nordlund (nee Nil-son)</i> 1891
LAN-CHAU, 1885.	I. TSIN-CHAU, 1878.	<i>Miss T. Johnson</i> 1891	<i>Miss C. Wallenburg (ab-sent)</i> 1894
G. Andrew 1881	Mrs. T. E. Botham (<i>nee</i> Barclay, <i>absent</i>) 1884	TSING-NING, 1897.	<i>Miss H. Lundvall (ab-sent)</i> 1894
Mrs. Andrew (<i>nee</i> Findley) 1882	J. B. Martin 1898	<i>Emil Johnson..</i> 1900	
	Mrs. Martin (<i>nee</i> Hooper) 1893		

Kan-suh.

LAN-CHAU.—There are seven missionaries attached to this station. Mr. Hunter, who arrived in July, was taken seriously ill with dysentery the day after his arrival; others also have been unwell. The serious condition of Mr. Mason's eyes has prevented him from reaching his station. There is little of an encouraging nature about the work here, which is still wholly aggressive and for the most part confined to the city. During the summer Mr. and Mrs. Blasner took an itinerant journey to the Ho-chau district.

SI-NING.—Though without a resident missionary, this city has been visited by Mr. Hall. It still remains an ungrateful and disappointing place.

LIANG-CHAU.—Mr. and Mrs. Belcher and Mr. Fiddler have been encouraged by the good numbers attending the Sunday meetings, and are hopeful of blessing. Mr. Fiddler is suffering with his eyes.

TS'IN-CHAU.—Mr. and Mrs. Martin arrived in March, and the Misses Garland during the summer. Mr. Martin and Mr. Harding, assisted by several of the Chinese Christians, have maintained almost daily preaching on the streets or at the preaching hall. A second hall has been

opened in a busy part of the city, part of the cost of which will be met by the Christians there. Scripture Union, reading, Bible and singing classes have been started. Miss Garland's boys' school has been kept open through the year and has given satisfaction. Women's classes and country visitation have been maintained.

The out-station, Fu-ch'iang, has been repeatedly visited by Mr. Harding, and during the three weeks spent there by Mr. and Mrs. Martin two young men were baptized; there are others who will probably soon be baptized there. The work in this district, though not without its difficulties, has had a good renewal.

THE SCANDINAVIAN ALLIANCE MISSION.

(In association with the C.I.M.)

Of their sixteen stations in Shen-si and Kan-suh, only seven have been reoccupied, though brief stays have been made in three others. There has been much trial and disappointment at P'ing-liang Fu and in other places. Much time has been occupied in trying to recover lost ground. The work can scarcely be said to be recommenced yet; but the missionaries are arranging to meet to discuss plans for future work.

Province of Shen-si.

Area 7,750 square miles. Population 8,450,182, or 111 per square mile.

C. I. M. WORK COMMENCED IN 1891.

Superintendent: G. F. EASTON. Assistant: A. BLAND.

STATIONS.

OUT-STATIONS.

MISSIONARIES ON FURLOUGH.

NATIVE HELPERS.

COMMUNICANTS.

Postal Address, C. I. M., Hankow. Those Stations marked † address to Yuincheng, via Peking and Taiyuen Fu.

LONG-CHAU, 1893.		KIEN-CHAU, 1894.		HAN-CHUNG, 1879.	
<i>J. G. Nilson</i> 1891		<i>G. Ahlstrand</i> 1891		<i>Miss L. Hedman (absent)</i> ... 1894	
<i>Mrs. Nilson (nee Carlson)</i> 1891		<i>Mrs. Ahlstrand (nee</i> ... 1891		<i>C. J. Jensen</i> 1899	
<i>Miss O. Olson</i> 1891		<i>son Malmborg)</i> 1898		<i>N. Gothberg</i> 1902	
KIEN-YANG, 1897.		<i>Miss C. Anderson</i> 1891		YING-KIA-WEI, 1895.	
<i>Miss A. Sanders</i> 1891		<i>F. A. Gustafson (absent)</i> 1892		<i>Miss M. Anderson</i> 1891	
<i>Miss E. E. Petterson (ab-</i> ... 1891		<i>Mrs. Gustafson (nee</i> ... 1893		<i>Miss A. Swanson</i> 1891	
<i>sent)</i> 1891		<i>Larsson, absent)</i> 1893		<i>Miss D. Lindvall</i> 1891	
<i>Miss L. Norden (absent)</i> 1892		CHAU-CHIH, 1893.		<i>Miss I. A. Gothberg</i> ... 1902	
SAN-SHUI, 1897.		<i>Vacant.</i>		LAN-T'IEH, 1895.	
<i>A. E. Rydberg</i> 1891		SANG-KIA-CHUANG, 1894.		<i>E. Renius</i> 1891	
<i>Mrs. Rydberg (nee</i> ... 1891		<i>R. Beckman (absent)</i> ... 1891		<i>Mrs. Renius (nee Gus-</i> ... 1891	
<i>Nordstrom)</i> 1891		<i>Mrs. Beckman (nee</i> ... 1891		<i>lafson)</i> 1891	
<i>Ph. Nilson (absent)</i> 1892		<i>Klint, absent)</i> 1891		<i>A. Witzell (absent)</i> ... 1891	
<i>Mrs. Nilson (nee New-</i> ... 1892		<i>Miss A. Olson</i> 1892		<i>Mrs. Witzell (nee An-</i> ... 1891	
<i>quist, absent)</i> 1892		HSING-P'ING, 1893.		<i>derson, absent)</i> 1891	
<i>J. A. Christensen</i> 1900		<i>S. Bergstrom</i> 1894		<i>Miss G. S. Anderson</i> ... 1902	
<i>C. H. K. Watson</i> 1900		<i>Mrs. Bergstrom (nee C.</i> ... 1891		I. TUNG-CHAU, 1891.	
FENG-SIANG, 1898.		<i>Peterson)</i> 1891		<i>A. Berg</i> 1890	
<i>A. Bland</i> 1887		<i>E. Palmberg</i> 1902		<i>Mrs. Berg (nee Hul-</i> ... 1892	
<i>Mrs. Bland (nee Dunn)</i> ... 1897		<i>G. Palmberg</i> 1902		<i>anderson)</i> 1892	
<i>Mrs. Soderstrom (nee</i> ... 1891		SI-AN, 1893.		<i>Miss F. Hallin</i> 1889	
<i>Hornsbj, absent)</i> 1891		<i>H. Hagquist</i> 1891		<i>Miss A. Ericson</i> 1892	
<i>C. H. Stevens (absent)</i> ... 1893		<i>Mrs. Hagquist (nee</i> ... 1892		<i>Miss C. Angvik</i> 1893	
<i>Mrs. Stevens (nee Wat-</i> ... 1893		<i>Hogland)</i> 1892		<i>Miss T. Hultrem</i> 1899	
<i>kins, absent)</i> 1893		<i>C. J. Anderson</i> 1891		I. HAN-CH'ENG, 1897.	
<i>H. J. Greenlund</i> 1898		<i>Mrs. Anderson (nee</i> ... 1892		<i>A. R. Bergling</i> 1892	
MEI-HSIEN, 1893.		<i>Peterson)</i> 1892		<i>Mrs. Bergling (nee</i> ... 1893	
<i>R. W. Middleton</i> 1894		<i>Mrs. Henriksen (nee</i> ... 1892		<i>Assi)</i> 1893	
<i>Mrs. Middleton (nee</i> ... 1897		<i>Franson, absent)</i> 1892		<i>Miss Ulf (absent)</i> 1896	
<i>Jose)</i> 1897		<i>O. Bengtsson (absent)</i> ... 1894		<i>Miss S. Engstrom</i> 1897	
				<i>Miss S. Bengtson</i> 1901	
				YANG-HSIEN, 1896.	
				<i>Miss Coleman</i> 1891	
				<i>Miss Batterham</i> 1899	
				HSING-AN, 1898.	
				<i>O. Burgess</i> 1890	
				<i>Mrs. Burgess (nee</i> ... 1895	
				<i>Thomson)</i> 1895	
				<i>G. A. Goold</i> 1891	
				<i>Mrs. Goold (nee Steel)</i> ... 1890	
				<i>C. Carwardine</i> 1897	
				<i>Mrs. Carwardine (nee</i> ... 1891	
				<i>Goold)</i> 1891	

Shen-si.

Mr. Easton reports: At the opening of the year there were only five members of the Mission in the province of Shen-si, but before the end of February all but one of the stations had been reoccupied. In some stations the work had, to some extent, been kept going by the Chinese Christians, but in others, things were at a standstill. Ere long, however, the work was much the same as before the evacuation of 1900, and has continued so throughout the year. This is to many a great disappointment, for it had been earnestly hoped that such a solemn crisis, such a breaking up of all plans and arrangements, would be the introduction to a time of quickened spiritual life among the Christians, and of an awakening among the heathen.

HAN-CHUNG.—The daily preaching in the street preaching hall has been maintained throughout the year with little interruption, and seldom without an attentive and interested audience. Some have shown considerable interest in the Message, and a few have been found on Sunday in the congregation. Three Vegetarians have broken their vows, burned their books, and attended regularly throughout the year. The Christians have given gladly, and are at last hopeful of putting a tiled roof on their chapel in place of the thatch. The women's classes

and Sunday School are not equal to former years, and the out-station work, which would have been most fruitful had there been a missionary to attend to it, has gone back.

At Mien Hsien there are now only three members, but there is the promise of a good work if some one could reside there for a month occasionally. The Misses Garland, during their detention in the province, gave most valuable help for several weeks. The work at Shih-pah-li-p'u has gone back. Two members have been bought over by the Romanists, the meetings are very small, and having lost the room in which we used to meet, it makes it difficult to get the people together.

CH'ENG-KU.—Here the rented mission house has been given up in favor of some property purchased in another part of the city. The street preaching hall is open daily, and has one of the native helpers in attendance. There are three Chinese helpers at work, one residing at Uen-kong, ten miles from the city, and the other two alternately in the city and country.

SI-HSIANG.—Miss Harrison has started the girls' school again, and has also revisited most of the out-stations since her return. Miss Phillips, who has joined this station, is giving much of her time to the out-stations and in seeking

to open work in a new town. The work in this district is capable of large development, but it involves much traveling.

HSING-AN.—Mr. Goold, assisted by the Chinese Evangelist Liu, has maintained the preaching both on the streets and in the preaching hall. In the summer Mr. Burgess returned and joined in the work. Mr. Burgess, accompanied by his family and the Chinese preacher, has recently taken an itinerant journey by boat to Shi-ts'uen. Mr. and Mrs. Carwardine have settled in the "new city," but as it is a quiet and retired spot the opportunity for work is small. Mr. Carwardine hopes to do itinerant work.

One man has been baptized at this station, and there are a few enquirers who generally attend the meetings. Mr. Goold will probably soon commence work in another district at present totally unevangelized.

YANG HSIEN.—Miss Batterham has been somewhat encouraged at the open doors she finds when visiting, though the meetings have been small. Miss Coleman spent two months away at Hwa-yang in the summer, and has gone again for a lengthy visit.

THE SI-AN PLAIN.—Going north to the Si-an plain, two of the three stations have been reoccupied, while one, Chau-chih, still remains vacant.

The city of Feng-siang Fu is very unyielding, and the friends there feel the depression arising from the monotony of years of unfruitful aggression.

The work at Mei-hsien has suffered a great loss through the death of Mr. Li, who was a voluntary evangelist. There are schools here, but no report has come to hand.

Chau-chih is vacant. There is only one member here, and he is not satisfactory.

Province of Shan-si.

Area, 81,830 square miles; Population, 12,200,456 or 149 per square mile.

C.I.M. WORK COMMENCED 1876.

Superintendent, A. LUTLEY.

29 STATIONS; OUT-STATIONS: 77 MISSIONARIES (12 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.

Postal Address, Direct to Stations, via Peking; but places marked 1 to Pingyao, 2 to Yuencheng, 3 to Shunteh Fu, all via Peking.

FENG-CHEN, 1902.		I. TA-NING, 1885.		YOH-YANG, 1896.		YUIN-CHENG, 1888.	
—KALGAN.		Miss E. Gauntlett... .. 1896		—HONGTONG.		E. Folke (<i>absent</i>) 1887	
K. R. J. Hill 1902		Miss A. M. Hancock 1895		W. T. Gilmer 1891		Mrs. Folke (<i>nee</i> Grann, <i>absent</i>) 1888	
Mrs. Hill 1902		I. KI-CHAU, 1891.		P. V. Ambler 1897		A. Halpe 1890	
E. Jacobsen 1902		A. Jennings 1897		PINGYANG, 1879.		Mrs. Hahne (<i>nee</i> Waltz) 1893	
TA-T'UNG, 1886.		Mrs. Jennings (<i>nee</i> R. Palmer) 1896		W. P. Knight 1892		J. T. Sandberg 1892	
—KALGAN.		Miss M. E. Way 1899		Mrs. Knight (<i>nee</i> Fairbank) 1890		Mrs. Sandberg (<i>nee</i> Storhaug) 1891	
C. F. Nystrom 1902		HO-TSIN, 1893.		F. C. H. Dreyer (<i>absent</i>) 1895		T. B. J. Bolling 1902	
Mrs. Nystrom 1902		—KIANGCHOW.		Mrs. Dreyer (<i>nee</i> Walter, <i>absent</i>) 1896		2. MEH-TI-KIAI, 1895.	
SO-P'ING, 1895.		R. Gillies 1898		Miss J. F. Hoskyn 1890		KIE-CHAU, 1895.	
Vacant.		Mrs. Gillies (<i>nee</i> Russell) 1897		Miss D. Wallace (<i>absent</i>) 1894		(HAI CHOW.)	
YING-CHAU, 1897.		I. PINGYAO, 1888.		Miss E. Guthrie 1897		C. H. Tjader 1889	
Vacant.		A. Lutley 1887		H. Lyons 1898		Mrs. Tjader (<i>nee</i> Blomberg) 1892	
HUN-YUAN, 1898.		Mrs. Lutley (<i>nee</i> Roberts) 1893		K'U-WU, 1885.		Miss F. Prytz 1890	
Vacant.		J. Falls 1897		(KUHU.)		Miss A. O. Forssberg ... 1896	
TSO-YUN, 1895.		W. B. Milsum 1899		A. Trudinger 1896		Miss J. E. Fogelklou (<i>absent</i>) 1897	
—KALGAN.		Mrs. Milsum 1899		Mrs. Trudinger (<i>nee</i> Bell) 1897		3. LU-CH'ENG, 1889.	
A. Karlsson 1891		E. O. Barber 1902		Miss K. Rasmussen ... 1899		E. J. Cooper (<i>absent</i>) ... 1889	
Mrs. N. Carleson (<i>nee</i> Simonsen, <i>absent</i>) ... 1893		KIAI-HSIU, 1891.		KIANG-CHAU, 1898.		Miss C. Gates 1887	
Oscar Carlen 1902		(CHIAHSIU.)		Vacant.		Miss Barraclough 1891	
J. D. Hoglander 1902		Miss C. A. Pike 1899		I-CH'ENG, 1902.		Miss F. Stellmann 1901	
C. A. Anderzen 1902		Miss W. Watson 1899		—KUHU.		3. YU-WU, 1896.	
I. HSIAO-I, 1887.		HOHCHAU, 1886.		G. McKie 1897		D. Lawson 1887	
Vacant.		Miss E. French 1893		Mrs. McKie (<i>nee</i> Chapman) 1897		Mrs. Lawson (<i>nee</i> Arthur) 1888	
YUNG-NING-CHAU, 1889.		Miss A. M. Cable 1902		2. I-SHI, 1891.		J. W. Hewitt, M.R.C.S., L.R.C.P. (<i>absent</i>) 1894	
Mrs. P. A. Ogren (<i>absent</i>) 1900		CHAOCHENG, 1901.		L. H. E. Linder 1894		D. Urquhart 1900	
I. SI-CHAU, 1885.		Ernest H. Taylor 1898		Mrs. Linder (<i>nee</i> Sjoberg) 1898		3. LU-AN, 1889.	
F. E. Shindler 1891		C. Howard Judd, Jr. ... 1899		Miss E. A. E. Buren ... 1894		A. E. Glover, M.A. (<i>absent</i>) 1897	
Mrs. Shindler (Mrs. Gray Owen, <i>nee</i> Butland) 1883		HONGTONG, 1886.		Miss E. Anderson 1895		H. Witt 1900	
		Miss E. Higgs (<i>absent</i>) 1897		Miss J. af Sandeberg ... 1900		C. Wohlleber 1900	
				Miss I. M. Berzelius ... 1902			

Province of Chih-li.

Area, 115,800 square miles; Population, 20,937,000, or 172 per square mile.

C.I.M. WORK COMMENCED 1887.

4 STATIONS; OUT-STATIONS: 10 MISSIONARIES; NATIVE HELPERS; COMMUNICANTS.

Postal Address, Tientsin. Stations marked 1, Direct to Station, via Peking.

TIENTSIN, 1888.		I. HSUAN-HUA, 1902.		I. HWAILUH, 1887.		I. SHUNTEH FU, 1888.	
G. W. Clarke 1875		C. G. Soderbom 1902		C. H. S. Green 1891		M. L. Griffith 1889	
Mrs. Clarke (<i>nee</i> Gardiner) 1891		Mrs. Soderbom 1902		Mrs. Green (<i>nee</i> Astin) 1891		Mrs. Griffith (Wakefield) 1895	
				Miss J. G. Gregg 1895		R. M. Brown 1895	

Shan-si and Chih-li.

In these two provinces, which were swept by the full fury of the Boxer persecution, the work has been mainly one of reconstruction and reorganization. There is much which causes sorrow, yet much of hopefulness. "The Church of God has not risen purified and glorified," and there is much need of prayer.

Of the people generally, Mr. Montagu Beauchamp writes : "There never was such an opportunity for preaching to outsiders ; how they listen ! they seem to have been stunned, and I can't help thinking that thousands are just longing to know what has really happened, and what is the truth about all the trouble. It is just the Acts of the Apostles over again, acted in a very red theatre before these people, so that they cannot but listen now to the explanation. They can now understand Christ crucified, because they have seen Him in the person of His suffering ones."

NORTH AND CENTRAL SHAN-SI.—Commencing our review from the north of Shan-si, where all the missionaries were killed in 1900, except Mr. A. Karlsson, who was at that time on furlough, we find the work opening up once more. Mr. Karlsson has been joined by three young men, the first to take the place of the ten members of the Holiness Union who were killed. From Tso-yun as centre they have revisited the other cities, and been well received. Feng-chen and Ta-t'ong have also been occupied.

As we proceed south along the main road, it is good to see the work in the central valley of the province showing many signs of encouragement. At P'ing-yao a special conference has been held, when the facts of the recent persecution were reviewed and the cases of all concerned were considered in reference to readmission to the Church. At the same time some who had been waiting for a long time were baptized.

At Hsiao-i, where Miss Whitchurch and Miss Searell were martyred, the people came in crowds to hear the Gospel when the station was revisited. Mr. Lutley says he never preached to such audiences before, and Mrs. Lutley was quite overwhelmed with the number of women. It has not been possible to appoint a worker to reside in the station.

In the Hong-tong district, with Chao-ch'eng as centre, the work is full of promise, although not a few have shown themselves unworthy of the Name they have professed. Throughout this district there is a great awakening. The

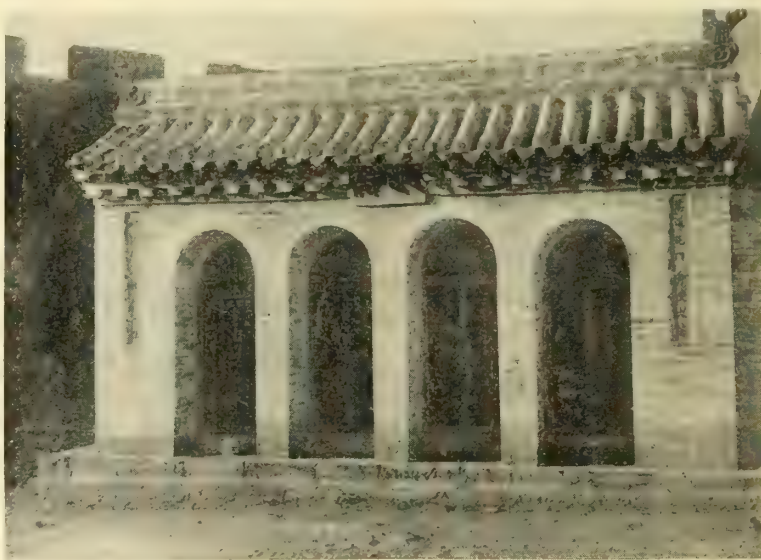
Christians have built one chapel to hold 1,000 persons and another somewhat smaller. During the autumn 74 persons were baptized, 37 being men and 37 women. Most of these were not new enquirers, but had heard the Gospel before the crisis of 1900.

Farther south, at P'ing-yang, the people have quite a different spirit. Without being hostile, they hold aloof from the missionary, closing their homes to the ladies and refusing to buy books. While some of the Christians are very bright and have suffered not a little for Christ, there are many who have backslidden.

In the west of the province most of the stations have been reopened. At Ho-tsin the work appears hopeful. Here the members did not suffer much during the persecution. At Ki-chau there had been a great declension during 1900 ; but since the work has been reopened, God has

given a spirit of true contrition to many. At Si-chau it has been necessary to refrain from receiving back into fellowship ten of the former members. Here there is a willingness to be taught and several new families have put away their idols. At Ta-ning the ladies received a warm welcome. Though many had yielded under the pressure of persecution, their repentance seems real, and there are many new open doors.

In the east of the province, the work of reorganization has



Stones erected by the Chinese, Si-chau, to the memory of Mr. and Mrs. Peat, their two children, Miss Dobson and Miss Hurn.

gone well forward. The chapels have been rebuilt by the Christians themselves, with contributions from their indemnity. Their contributions in ounces of silver have been as follows : Lu-ch'eng 166 oz., Yu-wu 604 oz., Lu-an 539 oz. There have been splendid opportunities for preaching at fairs.

Mr. Lawson writes from Yu-wu : "Our chapel is crowded every Sunday, and at other times during the week ; practically the whole village has been brought under the power of the Gospel. Idols and tablets are being destroyed almost daily, and the chief points of our teaching are being discussed in almost every shop and home here and in adjacent places. Our Prefectural Conference has just been held here. More than 800 attended the services on Sunday. More than 40 women and girls have been under instruction during the winter, and 100 to 200 women come to the Sunday services. Some can read the New Testament, and some will finish the five books of Moses before they return to their homes."

"In a village one mile from here, I conduct services three times a week, and more than half the villagers have destroyed their idols and seem desirous of following Christ."

In the south, members of the Swedish Mission have their work in full swing again. Mr. Folke, though weak in health, has returned, and several new workers have joined him in the work.

Chih-li.

In the province of Chih-li, one new station, Hsuan-hua Fu, has been opened, but the former business station of Pao-ting Fu has not been reoccupied. For a good part of the year the ladies, who were not permitted to

return to Shan-si, resided in the city of Hwai-luh. In consequence of that city having been in the hands of the French troops during the presence of the Allies in Chih-li, the people were not at all friendly and the ladies had little liberty for work. More recently Mr. and Mrs. Green and Miss Gregg have returned to Hwai-luh, whence they were driven by the Boxers, and Mr. and Mrs. Griffith have also returned to Shun-teh. Such a return has been no small testimony to the grace of Christ, and their joys have not been without a good deal of sorrow intermixed.

Tien-tsin, the business centre for the north, is again under the care of Mr. and Mrs. George Clark.

Province of Shan-tung.

Area, 55,970 square miles; Population, 38,247,900, or 683 per square mile.

C.I.M. WORK COMMENCED 1879.

2 STATIONS; 50 MISSIONARIES (8 ON FURLOUGH); NATIVE CHRISTIANS; COMMUNICANTS.
Postal Address, Chefoo. Ninghai direct to Station, via Chefoo.

CHEFOO, 1879.

G. King, M.B., C.M. ... 1875
Mrs. G. King (*nee* Black, *absent*) ... 1883
E. Tomalin ... 1879
Mrs. Tomalin (*nee* Des-graz) ... 1866
Miss E. Black (*absent*) ... 1884
Mrs. Cameron (Mrs. Rendall) ... 1883
Miss E. F. Burn ... 1900
Miss E. M. Miller ... 1901

Literary Work.

F. W. Baller ... 1873
Mrs. Baller (*nee* Bowyer) 1866

Sanatorium.

J. A. Stooke ... 1887
Mrs. Stooke ... 1887
Miss T. Ahlstrom ... 1891
Miss F. L. Morris ... 1899

Boys' School, 1880.

F. McCarthy (*absent*) ... 1887
Mrs. McCarthy (*nee* Webb, *absent*) ... 1885
E. Murray ... 1888
Mrs. Murray (*nee* Fahey) ... 1891
H. J. Alty ... 1889
Mrs. Alty (*nee* Welsman) 1893
B. MacOwen (*absent*) ... 1894
Mrs. MacOwen (*nee* Mitchell, *absent*) ... 1896

H. S. Ferguson ... 1895
Mrs. Ferguson (*nee* Cobb) ... 1898
C. Howard Bird, B.A. ... 1897
H. W. McLaren ... 1899
W. W. Lindsay ... 1900
Mrs. Lindsay (*nee* M. E. Fische) ... 1896
Miss R. F. Basnett ... 1890
Miss R. Angwin (*absent*) 1893
Miss F. Campbell (*absent*) 1896
Miss E. A. Shepperd ... 1900
Miss E. F. Baller ... 1901

Girls' School, 1884.

Miss H. G. Aplin ... 1901
Miss A. Slater ... 1891
Miss F. N. Norris ... 1896
Miss M. L. Baller ... 1896

Preparatory School, 1895.

Miss Blackmore ... 1897
Mrs. E. O. Williams ... 1889
Miss M. Macdonald ... 1898
Miss N. E. Fische ... 1900
Miss Jessie Begg ... 1901

NINGHAI, 1896.

E. Tomkinson ... 1887
Mrs. Tomkinson ... 1887
Miss L. Seymour ... 1895

Province of Ho-nan.

Area, 67,540 square miles; Population, 35,316,800, or 520 per square mile.

C.I.M. WORK COMMENCED 1875.

13 STATIONS; OUT-STATIONS; 41 MISSIONARIES (9 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.
Postal Address, C.I.M., Hankow. Those marked 1, Direct to Station, via Chinkiang; 2 via Hankow.

SIANG-CH'ENG, 1892.

A. Gracie (*absent*) ... 1887
Mrs. Gracie (*nee* Wal-die, *absent*) ... 1887
F. S. Joyce ... 1891
Mrs. Joyce (*nee* Brook) 1894

CHAU-KIA-K'EO, 1884.

South of River.

W. E. Shearer ... 1888
Mrs. Shearer (*nee* Burt, *absent*) ... 1890
J. Brock ... 1887
Mrs. Brock (*nee* Elliott) 1894
Miss E. Wallace ... 1892
Miss J. E. Kidman ... 1898
Miss S. E. Morris ... 1899
Miss M. E. Soltau ... 1901

North of River.

A. Biggs (*absent*) ... 1896
Mrs. Biggs (*nee* Randall, *absent*) ... 1895

SI-HUA, 1899.

Miss S. A. Cream ... 1893
Miss J. M. Wilkins ... 1893
Miss E. L. Randall (*absent*) ... 1895

YEN-CH'ENG, 1902.

C. N. Lack ... 1898
Mrs. Lack (*nee* Bavin) 1891

CH'EN-CHAU, 1895.

F. H. Taylor, M.D., F.R.C.S. (*absent*) ... 1890
Mrs. Taylor (*nee* Guiness, *absent*) ... 1888

Mrs. Talbot (*nee* Marler) 1890
Miss B. Leggat ... 1890

TAI-KANG, 1895.

H. T. Ford ... 1892
Mrs. Ford (*nee* Hodgson) 1893

I. KAIFENG FU, 1902.

R. Powell ... 1896
G. W. Guinness, B.A., M.B., B.C. (*absent*) ... 1897
E. G. Bevis ... 1897
S. H. Carr, M.D. ... 1901

SHAE-K'U-TIEN, 1886.

H. S. Conway ... 1894
Mrs. Conway (*nee* Teboth) ... 1895

KING-TSI-KWAN, 1896.

G. Parker ... 1876
Mrs. Parker ... 1880
2. KUANG CHAU, 1899.
A. Argento ... 1896
I. YUNG-NING-CHAU, 1900.
—SINAN HSIEN.
Miss A. Janzon ... 1890
Miss M. L. Harms ... 1902
I. SINAN HSIEN, 1899.
G. A. Stalhammar ... 1897
Mrs. Stalhammar (*nee* Svensson) ... 1897
Miss B. M. P. Petterson 1896
I. HONAN FU, 1902.
C. Blom ... 1892
E. O. Beinhoff ... 1902

Shan-tung and Ho-nan.

In the province of Shan-tung the work of the C.I.M. is limited for the most part to the schools and the sanitorium. The only station is that of Ninghai. Mr. and Mrs. Baller reside in Chefoo, Mr. Baller being engaged in literary work.

In the early part of the year, all connected with the schools were much encouraged by the most satisfactory

report from the London College of Preceptors regarding the examinations which had been held in Chefoo. The terrible catastrophe which plunged the whole Mission into deep sorrow was mentioned in our last issue.

In the province of Ho-nan the work of the year has been one of beginnings. The year opened to find the mission-

aries visiting the various stations, many of which were in ruins. The old stations have been reopened and three others, Yen ch'eng, Kai-feng Fu, and Ho-nan Fu opened for the first time.

At Chau-kia-k'eo, the Mission premises having been destroyed, some of the workers resided in the premises of the Bible Society. At the ladies' centre, the official voluntarily insisted on paying part of the rent of the new premises. At this centre the united Sunday services are held. Mr. Shearer reports that while the bulk of the Christians are not as bright as they would like to see them, there are a few enquirers, and the feeling of the people in the district seems to have wonderfully improved. There are two out-stations which are giving encouragement.

Yen-ch'eng is a new station. Mr. and Mrs. Lack have taken charge. This city is likely to become an important centre, being on the river, and the railway is to pass through it.

At Si-hua the two lady workers are encouraged by large numbers of women coming. The Roman Catholics have this year opened a place at the South Gate of this tiny city, which will probably mean that a time of testing is in store for the Christians.

At Chen-chau the work of reorganization has gone ahead well. The Chinese Christians have helped liberally toward the repairing of their chapel, one man—a pedlar by trade—pawning his own gown to enable him to give the handsome sum, for him, of 1,500 cash. Bible classes were held here during the summer.

At T'ai-kang, during the absence of the missionaries, the work was carried on by an excellent man named Ko, a silk merchant. At the risk of life and property he kept the Church together.

Kai-feng Fu, the capital of the province and last provincial city to be opened, to the preaching of the Gospel,

was opened early in the year, by Mr. Powell. Since then Doctors Guinness and Carr have carried on medical work here. The work is most encouraging. None have been baptized, but there are about a dozen who believe. The courtyards of the house have been filled at night with those who listen eagerly to the Gospel, and scholars and gentry are coming to discuss the truth contained in the Bible. Many books are being purchased.

At Siang-ch'eng the city work was not found in a very bright condition when work was resumed, but Mr. and Mrs. Joyce have found splendid openings for work in the surrounding country.

At Shae-k'i-tien, in place of the old house (destroyed), good premises have been obtained. Of the thirty-three who were baptized immediately before the riots, there were thirty present at the Sunday services when Dr. Guinness passed through the city. There are now a number of intelligent gentlemen studying the Bible, and the work is full of promise. The Church is filled every Sunday. There have been several marked conversions of notorious characters, one a proud military official.

Kuang-chau has been reopened by Mr. Argento, who was nearly killed there in 1900. He says: "It was the greatest joy I have ever experienced in my life to see the Christians again and hear what the Lord had done for them during my absence." The people seem friendly. Out-stations are opening.

In the north-west of the province the members of the Swedish Mission have three stations, Ho-nan Fu having been recently opened. Mr. Blom reports that at Sin-an hsien they met with a most friendly reception from the mandarin, and the Christians and enquirers. At Ho-nan Fu and Yung-ning the people are extremely affable, and there are several candidates for baptism.

Province of Kiang-su.

Area, 87,000 Square miles. Population, 13,280,235, or 152 per square mile.

C. I. M. WORK COMMENCED 1884.

6 STATIONS:	OUT-STATIONS:	55 MISSIONARIES (7 ON FURLOUGH):	NATIVE HELPERS:	COMMUNICANTS:
Postal Address, Direct to Stations. Those marked 1 via Chinkiang.				
1. AN-TONG, 1893.	1. YANGCHAU, 1868.	Miss G. Rees ... 1897	Mrs. Arnott (<i>nee</i> McCor-	
-TSINGKIANGPU.	A. R. Saunders ... 1887	H. C. Burrows ... 1892	mack) ... 1899	
Miss M. A. Reid ... 1896	Mrs. Saunders (<i>nee</i> Smith) ... 1890		Miss M. M. Melville ... 1898	
Miss G. Trudinger ... 1896	Miss C. K. Murray (<i>absent</i>) ... 1884	SHANGHAI, 1854.	<i>Business Department.</i>	
Miss E. Trudinger ... 1899	Miss A. Henry ... 1891	D. E. Hoste ... 1885	M. Hardman ... 1889	
1. TSINGKIANGPU, 1869.	Miss E. S. Clough ... 1891	Mrs. Hoste (<i>nee</i> A. G. Broomhall) ... 1884	Mrs. Hardman (<i>nee</i> Webber) ... 1887	
Miss A. Hunt ... 1893	Miss M. King ... 1896	J. W. Stevenson ... 1866	<i>Mission Home.</i>	
Miss L. A. Robson (<i>absent</i>) ... 1895	J. S. Orr ... 1898	Mrs. Stevenson (<i>absent</i>) ... 1886	Miss L. Smith (<i>absent</i>) ... 1895	
Miss M. E. Waterman ... 1896	Mrs. Orr (<i>nee</i> Farmer) ... 1898	Mrs. W. Cooper (<i>absent</i>) ... 1889	Miss E. C. Johnson ... 1899	
	<i>Training Home.</i>	James Stark ... 1889	Miss M. E. Cox ... 1899	
1. KAOYU, 1889.	Miss M. Murray ... 1884	Mrs. Stark (<i>nee</i> Williams) ... 1893	Miss R. L. Smalley (<i>pro-</i>	
M. K. Hultrom ... 1890	Miss G. M. Muir ... 1887	F. H. Neale ... 1895	tem.) ... 1888	
Miss M. Beschmidt ... 1893	Miss F. Cole ... 1894	Mrs. Neale (<i>nee</i> Thomas) ... 1898	<i>Hospital.</i>	
Miss P. Kumm (<i>absent</i>) ... 1894	Miss I. M. A. Ellmers ... 1899		F. A. Steven ... 1883	
Miss M. C. Peterson ... 1898	CHINKIANG, 1889.	<i>Financial Department.</i>	Mrs. Steven (<i>nee</i> Tap-	
Miss E. C. Callsen ... 1899	G. A. Cox, L. R. C. P. & S. ... 1888	J. F. Broumton ... 1875	scott) ... 1886	
	Mrs. Cox (<i>nee</i> Thomas) ... 1888	J. N. Hayward ... 1889	Miss L. A. Batty (<i>absent</i>) ... 1895	
	Miss E. Bradfield ... 1888	Mrs. Hayward (<i>nee</i> Martin) ... 1889	Miss I. N. Porter ... 1899	
	Miss A. Sanderson ... 1888	A. E. Arnott ... 1899	<i>Evangelistic Work.</i>	
			Miss H. Anderson ... 1891	

Province of Hu-peh.

Area, 71,410 square miles; Population, 35,280,085, or 492 per square mile.

C.I.M. WORK COMMENCED 1875.

3 STATIONS; OUTSTATIONS; 14 MISSIONARIES (5 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.
Postal Address, Direct to Station, v'a Hankow.

HANKOW, 1889	I-CHANG, 1895.	Mrs. Lagerquist (<i>Mrs. A. W. Gustafson</i>) .. 1891	Mrs. Crofts (<i>nee Ham-maren, absent</i>) ... 1893
Lewis Jones 1892	G. F. Row 1898	H. A. Sibley 1891	Miss Black (<i>absent</i>) ... 1884
Mrs. Jones (<i>nee Arden</i>) 1893	Mrs. Row (<i>nee Clark</i>) 1898	Mrs. Sibley... .. 1891	Miss J. Black (<i>absent</i>)... 1883
T. J. Hollander (<i>absent</i>) 1892	LAOHOKEO, 1887.	D. W. Crofts, B.A., B.D. (<i>absent</i>) 1895	
Mrs. Hollander (<i>nee Thomas, absent</i>) ... 1894	A. W. Lagerquist 1890		

Kiang-su and Hu-peh.

We group these two provinces together, not because of geographical contiguity, but because, being largely worked by other societies, our work in them is limited chiefly to business work.

Shanghai is the port of arrival and departure, and the chief financial and business centre of the work in China.

Chinkiang is the first port up the river. Here Dr. Cox has a hospital, and the first hospital patient was baptized during the year, with two others.

At Yang-chau a large portion of the work is in the Ladies' Training Home. Mr. Saunders, who has taken charge of the Church there, had the joy of several baptisms last year.

At Kaoyu the people still maintain an offensive attitude toward the Gospel. Not being able to turn the workers out, they attempt to ignore them. A good deal of country work has been done.

At Tsing-kiang Pu there has been some encouragement. Some lads who have been attending the meetings have decided to follow the Lord, and a young girl, lately betrothed, has asked for baptism.

In Hu-peh the business work at Hankow has been heavy, through the number of parties returning to their stations west and north-west. We have no report from I-chang or Lao-ho-keo.

Province of Cheh-kiang.

Area, 36,670 square miles; Population, 11,580,692 or 316 per square mile.

C.I.M. WORK COMMENCED 1857.

Superintendent, J.-J. MEADOWS.

27 STATIONS; OUT-STATIONS; 74 MISSIONARIES (14 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.

Postal Address, Ningpo. Those marked 1 Direct to Station, 2 via Ningpo, 3 via Hangchau, 4 Chuchau, via Wenchau.

1. HANGCHAU, 1866.	KIN-HWA, 1875.	4. SONG-YANG, 1896.	W. W. Robertson 1897
Pastor Ren	F. Dickie (<i>absent</i>) ... 1889	H. Klein 1893	Mrs. Robertson (<i>nee Gold</i>) 1897
1. MOHKANSHAN, 1900.	Mrs. Dickie (<i>nee Young, absent</i>) 1897	Mrs. Klein (<i>nee Schulten-hassel</i>) 1896	Miss K. Ralston 1898
A. Langman 1884	2. YUNGKANG, 1882.	NINGPO, 1857.	Miss Mary Smith 1901
Mrs. Langman (<i>nee Williams</i>) 1884	Mrs. Wright (<i>nee Harding</i>) 1888	J. Palmer 1896	2. TAIPING, 1898.
3. SHAOHSING, 1866.	A. Hammond 1893	Mrs. Palmer (<i>nee Blything</i>) 1898	W. Richardson 1894
J. J. Meadows 1862	YEN-CHAU, 1902.	2. FENGHUA, 1866.	Mrs. Richardson (<i>nee Britton</i>) 1887
W. H. Warren 1892	C. Fairclough 1898	A. Miller 1894	2. SIEN-KU, 1899.
Mrs. Warren (<i>nee Meadows</i>) 1895	3. TUNG-LU, 1902.	2. NINGHAI, 1868.	(HSIENCHU).
Miss Meadows 1887	J. B. Miller 1895	K. McLeod 1897	J. G. Kauderer 1897
Miss L. Meadows 1900	4. CHUCHAU, 1875.	Mrs. McLeod (<i>nee Richer</i>) 1899	A. B. Wilson 1897
2. SIN-CH'ANG, 1870.	O. Schmidt 1892	Miss E. L. Bennett ... 1898	1. WENCHAU, 1867.
(HSINCHANG).	Mrs. Schmidt (<i>nee Muller</i>) 1892	2. TIEN-TAI, 1898.	Mrs. Stott (<i>nee Ciggie, absent</i>) 1870
J. A. Heal (<i>absent</i>)... .. 1885	E. Frohlick 1896	A. O. Loosley 1900	E. Hunt 1889
Mrs. Heal (<i>nee Carpenter, absent</i>) 1883	George Muller 1902	Mrs. Loosley (<i>nee Macpherson</i>) 1898	Mrs. Hunt (<i>nee Whitford</i>) 1890
Miss S. E. Jones (<i>absent</i>) 1886	4. LUNG-CHUEN, 1894.	2. TAICHAU, 1867.	Mrs. Menzies (<i>nee Chalmers</i>) 1891
W. J. Doherty 1894	J. Bender 1890	W. D. Rudland 1866	Miss K. B. Stayner ... 1893
Mrs. Doherty (<i>nee Davidge</i>) 1897	Mrs. Bender (<i>nee Sch-nudgen</i>) 1890	Mrs. Rudland (<i>nee Knight</i>) 1876	B. W. Upward 1897
Miss M. J. Ramsten (<i>absent</i>) 1897	SIAO-MEI, 1896.	J. A. Anderson, M.D. (U.S.A.) (<i>absent</i>) ... 1889	Mrs. Upward (<i>nee Spink</i>) 1893
K'U-CHAU, 1872.	Vacant.	Mrs. Anderson, M.D. (U.S.A.) (<i>nee Ross</i>) (<i>absent</i>) 1893	Miss F. A. M. Young ... 1899
Vacant.	4. TSIN-YUIN, 1898.	Miss G. Rudland (<i>absent</i>) 1896	Mrs. J. M. Greene 1899
CHANG-SHAN, 1878.	R. Rohm 1896	G. A. Anderson 1902	1. BING-YAE, 1874.
Vacant.	Mrs. Rohm (<i>nee Sichel-schmidt</i>) 1896	2. HWANGYEN, 1896.	—WENCHOW.
2. LAN-K'I, 1894.	4. YUN-HO, 1895.	C. Thomson (<i>absent</i>) ... 1892	R. Grierson (<i>absent</i>) ... 1885
(LANCHI).	Miss Baumer 1890	Mrs. Thomson (<i>nee Graves, absent</i>) ... 1894	Mrs. Grierson (<i>nee Sherman, absent</i>)... 1899
Miss E. J. Palmer 1891	Miss Brunnenschweiler ... 1897		E. C. Searle 1895
Miss A. Tranter 1895	Miss I. Halbach 1899		Mrs. Searle (<i>nee Johnston</i>) 1899
Miss E. S. Twizell 1901	Miss L. Durr 1902		W. Grundy 1895

Cheh-kiang.

Among the outstanding events of the year in this province, special mention should be made of the official burial of the martyrs of 1900, the death of Mr. A. Wright, the opening of Yen-chau Fu, and the anti-Romanist outbreak, called the "Ti-chu kiao." The burial of the martyrs was attended by Mr. Hewlett, a representative of the British Government, and by twelve members of the China Inland Mission. Mr. Wright, who had made most of the arrangements for this ceremony, and had been used in the opening of Yen-chau Fu, was suddenly cut off by cholera, leaving a gap which it is not possible to fill.

During the year nine missionaries returned from furlough, five left for furlough, and three new workers were added to the staff.

Hang-chau Fu.—The work here is under the care of the Chinese pastor, Ren. During the year a chapel, to seat four hundred persons, has been erected. At the opening services on October 29th, Bishop Moule gave a helpful address on "The Temple of the Holy Spirit." The unity of the various societies at work in this district was emphasized by missionaries and native pastors from other societies taking part. Some of the Chinese Christians from other churches presented scrolls and mottoes. Of the eighty-nine candidates for baptism, thirty-four were accepted and baptized in the new church, a few days after the opening.

Shao-hsing.—Blessing has been granted at the out-station in this district. During Mr. Meadows' visit to these out-stations in the summer, twenty-seven persons, all of whom had passed through the threatenings and persecution of 1900, were baptized.

Sin-ch'ang.—The helpful influence of the school girls when back at their homes has been specially noticed. At some of the more distant out-stations, more than twenty miles away, the number of enquirers is increasing.

K'u-chau, the scene of the martyrdoms of 1900, has been vacant during the year, but Mr. and Mrs. Emslie have gone there recently. During a visit to the city, Mr. A. Wright, now deceased, remarked that the people

appeared to be waking from their long lethargy, and added, "It seems that the death of the saints is the life of the Church."

Kin-hwa Fu and surrounding stations send good reports of definite advance, among the Christians, towards self-support. The same can be said of Yung-kang, of which Mr. A. Wright, previous to his death, gave most encouraging reports. He also reported that at Chang-shan there were nearly one hundred enquirers.

Chu-chau Fu, and other stations in the south-west of the province, are worked by the associates connected with

the German China Alliance branch of the mission. At Chu-chau Fu a new chapel has been opened, seating four hundred persons, and a goodly number have been added to the Church.

Ning-po, "the cradle of the C.I.M.," has secured new premises. These premises have been purchased from the widow of the late Dr. Parker, whose name will be familiar to readers of Mr. Hudson Taylor's "A Retrospect." Work is still carried on at the old premises.

Feng-hua. — Several have been baptized here, and a special Bible school was held in the autumn. Old Wang (see Story of the C.I.M., vol. ii., p. 67), now eighty-five years of age, was present at all the sixty-four classes.

Ning-hai. — Seventy-seven persons attended the Bible school, few of whom remained less than two weeks. The story of Uganda was told at the



LU-YANG CHAPEL, HWANG-YEN DISTRICT, CHEH-KIANG.

Built by native Christians on a site donated by one of the members. The Lu-yang Church was formed by some of the Lu-gyiao members in 1897.

annual conference of the members, and has produced good results in stirring them up to emulate that Church in the matter of self-support.

Tai-chau.—Hundreds of names have been given in here as enquirers. At three of the out-stations arrangements are being made for building new chapels, and in the city, ground has been bought for the erection of a hospital and home. One of the two young men who received four years' training by Dr. Anderson, has been doing medical work. Dr. Babington, of the C.M.S., has kindly given medical and surgical help. Dr. Liu, for some years in charge of the dispensary here, died during the year at Wen-chau.

Tai-ping reports forty-six baptisms, and the native evangelists tell of encouragement in the out-stations.

Wen-chau.—A joint committee is translating the New Testament into the Romanized local dialect of Wen-chau, and it is being printed at the Mission press, under the superintendence of Mr. Upward. In the out-stations several remarkable conversions have taken place: two who were spiritualists, another a professional pugilist, and another who formerly kept a gambling hell. The band of local preachers has increased. A month's Bible

school was held for women, and other Bible schools were held for both men and women throughout the district, with encouraging results. There were thirty-four girls and thirteen boys in the boarding school, and about twenty-nine day scholars. Six scholars (three boys and three girls) were baptized during the year. One of the school girls, married into a village where there was not a Christian, has been used of God, so that now there are twenty persons, belonging to six families, earnest enquirers, and services have been commenced in the village.

Province of Gan-hwuy.

Area, 54,810 square miles; Population, 23,670,314, or 432 per square mile.

C.I.M. WORK COMMENCED 1869.

14 STATIONS; OUTSTATIONS; 43 MISSIONARIES (2 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.
Postal Address, Direct to Stations, via Wuhu. Those marked 1 via Tatung, 2 Wuhu, 3 Ngankin, 4 Shanghai, 5 Nauking.

TAIHO, 1892.

J. E. Williams, M.R.C.S.,
L.R.C.P. ... 1890
Mrs. Williams (*nee* Lloyd) 1890
W. R. Malcolm ... 1895
Mrs. Malcolm (*nee* A.
Trudinger) ... 1897

YINGCHAU FU, 1897.

C. B. Barnett ... 1894
Mrs. Barnett (*nee* Ferguson) ... 1898
B. T. Williams ... 1897
R. Young ... 1901

CHENYANGKWAN, 1887.

G. Domay ... 1896
J. A. Beutel ... 1898

KU-CH'ENG, 1887.

Vacant.

5. LAI-AN, 1899.

C. Best ... 1892
Mrs. Best (*nee* Faulds) 1898
W. C. Hooker ... 1892

LU-AN, 1890.

(LIUANCHAU).

W. E. Entwistle ... 1891
Mrs. Entwistle (*nee* Buchan) ... 1898

3. GAN-K'ING, 1869.

(NGANKIN).

W. Westwood ... 1892
Mrs. Westwood (*nee* Marchbank) ... 1892
A. V. Gray ... 1897

Training Home.

J. W. Wilcox ... 1896
Mrs. Wilcox (*nee* Pasmore) ... 1896

2. WUHU, 1894.

A. Duffy ... 1888
Mrs. Duffy (*nee* Stedman) ... 1890
H. F. Ridley ... 1890
Mrs. Ridley (*nee* Query) 1890

2. KIEN-P'ING, 1894.

W. G. Bobby ... 1892
Mrs. Bobby (*nee* Moore) 1893
Miss R. E. Oakeshott ... 1889
Miss F. Sauze ... 1890

NINGKUO FU, 1874.

G. Miller ... 1884
Mrs. Miller (*nee* Mitchell) 1887
H. E. Foucar ... 1891
Mrs. Foucar (*nee* Olding) ... 1888
Miss B. Webster ... 1895

4. KUANG-TE, 1890.

H. H. Taylor ... 1881
Mrs. Taylor (*nee* Gray) 1884

1. CHI-CHAU, 1874.

(CHIHCHOW).

G. Nicoll ... 1875
Mrs. Nicoll (*nee* Howland) ... 1879
Miss H. L. Reid ... 1895
Miss Lillias Reed ... 1895

KIEN-TEH, 1892.

Vacant.

1. HWEICHAU, 1875.

W. Emslie (*absent*) ... 1892
Mrs. Emslie (*nee* Cuthbert) (*absent*) ... 1896
G. W. Gibb, M.A. ... 1894
Mrs. Gibb (*nee* Emslie) 1892

Gan-hwuy.

At Tai-ho the meetings have been well attended, the chapel being full every Sunday and on Wednesdays. There is also encouragement in the women's work.

At Lu-an the work has been taken over by Mr. Entwistle, Mr. Darroch having left to engage in literary work. Here there is a spirit of enquiry in some of the country places, many of those interested being hard-working farmers. Evangelist Hsu and his wife have, for a time, settled in Shu-ch'en, where there is an encouraging work, some fifty persons attending the meetings on Sunday, about half of whom are regular attendants.

Gan-kin has, during the year, suffered the loss of Evangelist Li, one of the Mission's oldest native helpers. This has been much felt by the workers, as they now have no competent helper, and many come daily to the chapel and dispensary. The people appear to be more willing to listen to the Gospel, and there have been one or two encouraging cases. One is a soldier, and another a man who lives next door, whose children were educated in the Mission school.

At Lai-an and also at the out-station, Fuh-tsing-tsih, there has been some encouragement, but at K'ai-tao-shih, another out-station, there have been many difficulties.

At Wuhu, among some encouraging tokens has been the case of one old man, who, after hearing the Gospel, commenced to break off opium, and has become a regular attendant at the services. At the out-stations, T'ai-ping and Hsieh-ch'en, the number of enquirers is steadily increasing.

The work around Ning-kuo is enlarging. At Huang-lu, twelve miles distant, a three days' conference has been held. The work here is in charge of an elder and deacon, and is entirely self-supporting. Last year they subscribed 100 dollars to improve their chapel. Of the enquirers, twenty-two were baptized, fifteen men and seven women. At other out-stations there is great need of helpers, and attention is being given to systematic teaching to this end.

At Hwei-chau a conference for members and enquirers of at least six months' standing was held during the year, when seventy-two attended. The spirit of prayer which prevailed at this gathering was quite a new thing for this district. The out-station work is hopeful. At one place, one who has been on the enquirer's list for about a year, had first heard the Gospel at Hankow. At another centre there is an aged couple of eighty-five and seventy-five years respectively, who are very bright.

Tidings from the Provinces.

Personal Notes.

MISS I. A. CRAIG who went out to China last year, has been designated to Chefoo to teach in the preparatory school.

MRS. W. D. RUDLAND of Tai-chau, Cheh-kiang, has been obliged to submit to a surgical operation at Shanghai. The operation was successfully performed and we trust she will make a complete and speedy recovery.

IT IS WITH SORROW that we record this month the home-call of Mrs. H. S. Conway of Shae-k'i-tien, Honan. Mrs. Conway was a capable and devoted worker and her loss will be keenly felt in the work in Shae-k'i-tien. Our hearts go out in sympathy to the husband and his two little ones so sadly bereaved. May our Father give His own comfort in this time of deep sorrow.

ANOTHER VALUED WORKER has, we grieve to say, been suddenly removed by death. On July 16th a telegram was received in Shanghai stating that Mrs. Linder, and her little boy Gustaf, had been cut off by dysentery: the little child on July 11th, and the mother three days later, July 14th. This double bereavement must be a very painful experience for our beloved brother Mr. Linder, whom we earnestly commend to the prayers of our readers.

News Notes.

A CHINESE JOURNALIST, Shen-chien, has been executed at Peking, by being beaten to death by order of the Empress Dowager.

SU, THE MOST LIBERAL of the Chinese Princes, is reported to have risked his office by opposing the execution of Shen-chien.

THE ENQUIRERS and some of the Christians in a few of the districts in Shan-si are still afraid to attend worship, the terror of 1900 being still very real to them.

MRS. FORD, the first lady missionary to visit Kai-feng Fu in Ho-nan, recently spent ten days in that city. Great interest in her visit was manifested by the women of the city.

MR. BLOM REPORTS that there is a prospect of his purpose to settle in Honan Fu being effected, the officials there having lent him a house until he can secure a permanent place of residence.

FROM SHAN-SI we hear that 230 former members have been restored to the fellowship of the Churches in Taining, Hung-ting and Hsuehau, while about 150 families in the same districts have destroyed their idols, and professed their faith in Christ.

SIX CHINESE SCHOLARS who submitted essays containing suggestions for the reform of the Government at the recent examinations for official appointment,

have been denounced by the censors. On learning this the scholars, fearing execution, fled from Peking, it is supposed to Japan.

MR. LUTLEY, who has been visiting a number of the stations in the south-west of Shan-si, reports that our action as a Mission, in refusing indemnity for life and property, has made a most valuable impression in the province, and that a spirit of friendliness and a desire to render help are manifested by nearly all the officials.

THE CHINESE who have been advocating Government reform are considerably terrified by the re-adoption of the old reactionary policy. Great anxiety exists as to what will be the response of the Foreign Powers to the demands of the Chinese Government in what is known as the Su-pao case. The Chinese Government demand that the prisoners shall be handed over to them for execution, but the British Government have decided that they must be tried in a mixed court.

THE ATTITUDE OF THE ROMANISTS to the converts of Protestant missions in some parts of China, causes considerable concern. Mr. Conway in a recent letter, mentioned that several of the Christians and enquirers in the Shae-k'i-tien district, Ho-nan, were suffering severe persecution at the hands of unprincipled men connected with the Roman Catholic Church, and that all his representations to the Priest and Bishop of that Church had failed to secure for them redress. There is need of prayer that these suffering children of God may be enabled, in their trying circumstances, to manifest the spirit of the Master and to pray, in accordance with the Scriptural injunction, for those who persecute and despitely use them.

Kiang-su.

YANG-CHAU.—“We wish to make request for special prayer on behalf of this city. As the work here possesses so many features that are favorable to the expectation of an immediate harvest, we feel justified in making this special call for prayer, that God will manifest the power of the Holy Spirit in the immediate surrender of many to Christ. Yang-chau differs very much from most cities in China in this respect, that there are many who know. One of the oldest of our Mission stations, the scene of one of the earliest riots, and the place where many of God's choicest servants (including our beloved Mr. Hudson Taylor) have labored, surely it is not unreasonable to look now for a rich harvest from the seed sown in past years. The Gospel has been preached here for upwards of thirty years, and there are many who have a knowledge of its truths, but have not as yet received life through hearing the voice of the Son of God.

“It has been laid upon our hearts to commence the autumn and winter's work this year by holding a week of special services, in the afternoon for women, and in the evening for men. We will make a

special effort to gather together many who are already familiar with the message of salvation but who have not come out for Christ and we would invite you to have fellowship with us by definite and expectant prayer for the following:—

First, that God will bless the means used by gathering together many who have a knowledge of the Truth, and backsliders.

Second, that we may be endued with the power of the Holy Ghost for this special service.

Third, that many may be led, during the meetings, to make a definite decision for Christ.

“It will be an encouragement to know that at the present time there are several who are making a definite stand for Christ, others who think they can be secret disciples, and several who are halting between two opinions. We wish to secure a large circle of praying friends who will definitely remember us not only before, but in a very special way during the week of special meetings, which will be held, D.V., from September 21st to 26th. Immediately after these special meetings, we hope, with the aid of native evangelists, to push on with evangelistic work in the towns and villages throughout five counties.

“I will yet for this be enquired of . . . to do it”—(Rev.) Alex. R. Saunders.

Gan-hwuy.

GAN-KING.—“At present great numbers of students are in the city for the triennial examinations. As the old form of literary essay has been modified to more of questions and answer method, and working the whole into an essay or paper on the given subject, there is much demand for Western and general knowledge, and foreigners and foreign books are sought after much more than formerly.

“Recently we had a good time visiting in the country. At one place, Kao-lia p'u, we sold some books and during three evenings the elder of the church, Mr. Hsieh, spoke to about thirty school boys and ‘street arabs.’ He spoke very well and the boys listened with unusual attention to all he said.

“At Ts'ing-ts'ao-keh, we were well received and at least four men were interested. They invited the elder and my teacher to their homes and asked the way more perfectly. We were able to do considerable personal work at this place. One afternoon we were asked to go to the Fire-god temple. About one hundred men and boys and a few women stood about and we had some liberty in telling out the Gospel. Pray for the seed sown.”

—A. V. Gray.

Kiang-si.

KUEN-KI.—“The work here is some eighteen years old, and of late years has grown rapidly. Besides having a large membership here in the city, there are five or six smaller churches scattered in the district round about, seven or eight English miles distant from each other

and two or three more places where the few gather who live too far away to attend services at any of the chapels; so that the meetings are held in eight or nine places every Sabbath. Here in the city we have a splendid girls' school, with a lady missionary in charge. Before the troubles of 1900, there was a school for boys as well, but it has not been started again since our return. We are praying very definitely that the Lord will give the Christian parents to see their duty in doing all that is in their power to educate their boys, and not to lean upon the missionary. We believe the Lord will help us in this, and we are hoping to see a school established at least by the New Year. With the girls we have to help more or less for a while at least, for although Christian parents can be brought to see the advantage of a few years at school, even for girls, they cannot see where the wherewithal is coming from to do it. In many families even the boys cannot get a couple of years, to say nothing of girls, who are given to other people as soon as they are old enough to be a help. But a small fee has been required, and every girl must be provided with sufficient clothing. Some mothers find it exceedingly difficult to make up the small sum asked for, besides clothing, but they feel repaid very soon when they see what the girls are taught, and how they have improved generally. Several girls carried off prizes at the closing of the school a few days ago, some for reading and writing, and some for good needlework. Of the latter, there was a tableful of just the kind of work they do every day in their homes.

"My special work in the city is the dispensary work. Six mornings a week I give out remedies to those who really need, or where the necessary medicine cannot be bought. We have a dear old Christian lady here, Mrs. Fan by name, who sits and preaches the Gospel to every patient who comes. She is ready for her part of the work long before I begin, as only important requests are attended to before morning prayers. Please pray for us, here, so few when scattered to the different out-stations of our district. God is blessing, but we want the 'showers of blessing,' and we want to be kept close to Him as 'workers together.'"—(*Miss Florence L. Collins.*)

Cheh-kiang.

KIN-HUA.—"We bless God that we are privileged to return to this station again. The work seems to be most encouraging. When the people come from our two out-stations, the chapel is not large enough to seat them all comfortably. Last Sunday the chapel was packed, nearly 150 being present, including the women and children.

"Since our return, I spent one Sunday at Tah-shui-kiao, one of the out-stations, and was pleased with what I saw of the work there. I did not let the people know that I was coming, as I wanted to see an ordinary attendance. I was pleased to find a good audience, men and women, who seemed very much in earnest.

"I also spent one Sunday in Iong-k'ang, and enjoyed the services there very much."—*F. Dickie.*

Ho-nan.

K'AI-FENG.—"We continue here in peace, and are enjoying the blessing of the Lord. Just now we are making an enquiry into the cases of all who call themselves enquirers, to see who are really worthy to be accepted as such, with a view to baptism when they are ready for it. There is not a large number who, so far, have been willing to submit themselves to the searching test of the Gospel.

"The scattering of Christians in 1900 has proved an advantage here in giving us a Mr. Liang, an earnest member of the church at Lu-an, Shan-si, who has been here since early in 1901. He is a native of Kuang-tong, a photographer by trade, and has a good business. He is a mainstay to the work here, along with Mr. Chu, the oldest enquirer, who is ready for baptism now. We often have some from other parts of the country in attendance at our services. At present a Christian from Tsi-nan, Shan-tong, worships with us, and an enquirer from Pao-ning, Si-chuen."—*E. G. Bevis.*

Kuei-chau.

TSEN-I FU.—"The work here is, of course, in its infancy. Mr. Windsor has rented a shop on the main street for a preaching hall. He usually has good audiences there and has sold many books. There are two or three men who perhaps might be called enquirers as they are interested and really seem to want to know the Truth. A few women attend the Sunday services but they are not sufficiently interested to come at any other time. Last Sunday they remained after the preaching service in order that Mrs. Windsor and I might tell them more of what they had heard but had not clearly understood. I was cheered by the way several of them listened and sometimes repeated our words which showed that they were really giving attention and, in some measure, comprehending the message. They have not the habit of listening when the preacher is speaking and we find it is a good thing to have them alone after the service to talk to them quietly and simply, reiterating the plain truths of the Gospel.

"We have neither Evangelist nor Biblewoman as yet. Both seem to be quite necessary to help in the work. Will you join your prayers with ours, that suitable ones may soon be given to us, and also that God may grant that in this city many may believe the Truth."—*Miss L. Hastings.*

Monthly Notes.

ARRIVALS.

July 15th, at Seattle, per S.S. Shinano Maru, Mr. and Mrs. E. C. Searle and child, from Shanghai.

August 25th, at Vancouver, per S.S. Empress of China, Miss K. B. Stayner, from Shanghai.

September 5th, at New York, per S.S. Etruria, Miss Edith Higgs, from Liverpool.

DEPARTURES.

June 15th, from Shanghai, A. Hammond, for England.

June 26th, C. F. Whitridge, for Australia.

July 29th, from New York, Mr. and Mrs. R. Grierson, for Liverpool.

August 26th, from San Francisco, per S.S. America Maru, Mr. and Mrs. D. W. Crofts and children, for Shanghai.

September 19th, from Seattle, per S.S. Iyo Maru, Mr. and Mrs. T. J. Hollander and one child for Shanghai.

BIRTHS.

April 20th, at K'ien-chau, Shen-si, the wife of G. Ahlstrand, of a daughter, Ruth Anna Nathalia.

May 4th, at Shuen-k'ing, Si-chuen, the wife of A. E. Evans, of a son, Kenneth Charles.

May 19th, at London, England, the wife of J. J. Coulthard, of a daughter, Margaret Josephine.

May 29th, at Feng-chen, Shan-si, the wife of K. R. J. Hill, of a daughter, Dagny Elisabeth.

June 19th, at Ts'in-chau, Kan-suh, the wife of J. B. Martin, of a son.

June 21st, at Ta-t'ong, Shan-si, the wife of C. F. Nystrom, of a daughter, Lydia Albertina.

July 30th, at Lao-ho-keo, Hu-peh, the wife of Horace Sibley, of a daughter, Olive Morse.

DEATHS.

May 30th, at Long-chau, Shen-si, Miss A. Sanders, by accident.

July 11th, at I-shi, Shan-si, Gustaf Linder, son of L. H. E. and Mrs. Linder, aged two and a half years.

July 14th, at I-shi, Shan-si, Mrs. L. H. E. Linder, of dysentery.

July 19th, at Shae-k'i-tien, Ho-nan, Mrs. H. S. Conway, of fever.

Recent Baptisms.

SHEN-SI.—	
Ch'eng-ku	9
T'ai-k'ang	9
HO-NAN.—	
Sin-an	15
SI-CHUEN.—	
Chung-k'ing	19
Kuan Hsien	2
Kia-ting	7
Shuen-k'ing	2
K'ai Hsien	17
Pao-ning (out-stations)	11
Nan-pu	9
K'u Hsien	7
KIANG-SI.—	
Kien-ch'ang	2
Kih-an	4
Fu-chau	2
Kuang-feng	5
Yang-k'eo and out-stations	18
Uh-shan and out-stations	23
Nan-k'ang	5
CHEH-KIANG.—	
Shao-hsing	7
Wun-chau and out-stations	37
Ning-po	6

216

Total during 1903 ... 648

Editorial Notes.

MONTHLY TEXT.—“*The harvest truly is plenteous, but the laborers are few.*”—MATTHEW 9:37.

FINDING that we are unable to include the whole of the Annual Report in the August and September numbers of CHINA'S MILLIONS, the Report will be extended to the October number, and completed in that issue.

We expect to receive a visit from Mr. Frost in the latter part of September, to last for about two weeks' time. Mr. Frost comes to give a few addresses in the Bible Training School, and particularly, to confer with Mr. Helmer and the brethren of the Council concerning the work of the Mission. We shall be thankful if friends will remember this visit before the Lord, and ask Him that it may be a time of much blessing.

Miss Stayner, who has been laboring in Wun-chau, Cheh-kiang, has for some time been in poor health. It was hoped that a rest and change at Chefoo, whither she went in May, would prove beneficial; but not gaining there, it has been thought best that she should come home for a complete change of climate. We have recently had the pleasure of welcoming Miss Stayner to the Toronto Home, and it is hoped that a short furlough will result in the reestablishment of her health, and that she may, ere long, be permitted to return to her work in China.

Mrs. Grace Stott who returned to Toronto in July much worn in body after a protracted tour through the Maritime provinces, where she was engaged in deputation work, has recently spent a few weeks in the mountains of Northern New Hampshire. We are thankful to say that she has lately returned to us much refreshed and strengthened, and looking forward to a renewal of her labors in the deputation field. We shall be pleased to correspond with any friends who may desire her services for missionary addresses.

We are glad to report the safe arrival of Mr. and Mrs. James H. Todd and their two children at Dunedin, New Zealand, where they have been given a very hearty reception. Mr. Todd has gone to take up secretarial and deputation work in New Zealand in connection with the China Inland Mission. Since their arrival at Dunedin, Mr. Todd's father has been taken home to be with the Lord after a long life of service in the ministry. It was a great comfort that our brother was able to reach home in time to spend a few days with his beloved father before his departure which occurred on the morning of August 18th.

It was our privilege to have with us for a few days during the past month, Mr. George Howell and his little daughter Mildred, from the Mission Home in Germantown. Mrs. Howell has been visiting relatives and friends in England, and Mr. Howell took advantage of her absence from the Home to visit the Toronto centre, and become acquainted with the friends resident in the Toronto Home, and the work carried on there. Mr. Howell's visit was necessarily limited in time, but it became a season of happy fellowship and blessing to all concerned. Since his return to Philadelphia, he has had the joy of receiving his wife home in safety from England. We bespeak continued prayers for these friends, and for their service at the Philadelphia centre.

We continue to receive most encouraging reports from China. It appears to be a time there, for the most part, of quiet and of unhindered freedom in the carrying on of mission service. While there are not such large numbers coming to the Mission stations as formerly, it having been discovered that our

missionaries would not undertake the giving of an English secular education, there continues to be a gratifying attendance at the various mission services, and a steady increase in the number of applicants for baptism and church membership. There has already been reported, during the present year, the largest number of accessions to the church that has taken place in any equal length of time in the history of the Mission. All of this should be made the cause and occasion of much thanksgiving to God.

We are looking forward to seeing several parties proceed to China during the autumn. Rev. and Mrs. D. W. Crofts, and their children, have already begun their westward journey upon the Pacific, having sailed from San Francisco upon August 26th. There will follow these, Mr. and Mrs. T. J. Hollander, and their son Percy, who sail from Seattle on the 19th inst. Also, passages are taken for Mr. and Mrs. R. B. Whittlesey, and their three children, and for the Misses I. Ross, E. Forsberg, and M. Allen, to sail from Seattle upon October 3rd. All of these friends are returning to their work in China after having spent some time in this country; and we are glad to be assured that they are going back to their service, refreshed in body and in spirit. While at home, they have improved their opportunities for speaking of the need of the work in China, and we trust that the witness thus borne will yet be used for bringing blessing to that dark and needy land.

The following item we quote in full from the London *Christian*: “Mr. and Mrs. B. Broomhall, so long and intimately connected with the China Inland Mission and the work of God in China, are making another offering to that great work, in the sending of their youngest son, Mr. B. C. Broomhall, a young surgeon of great promise, to take up work in Shan-si, North China, where Mr. and Mrs. Pigott laid down their lives. Mr. Broomhall has been associated with the Medical Mission under Dr. Maxwell, at Highbury, and has taken his fellowship in surgery in the London College. He has been honorary surgeon at the London Hospital, Bethnal Green, and St. Marks, and taken a course at the Tropical School of Medicine. He is the fifth child that Mr. and Mrs. Broomhall have given to the mission field in China. He sails by the ‘Oceana,’ on September 4th, and will labor in Tai-yuan and Sho-yang, where the Pigott Memorial Hospital will be built.”

It was our pleasure to welcome home at the beginning of this month, Mr. Horace C. A. Coleman, the Treasurer of the Mission at Philadelphia. It will be remembered that Mr. Coleman left home in January of the present year, with Dr. and Mrs. F. Howard Taylor, for a journey to England, Switzerland, Egypt, and Palestine. After having accomplished this programme, Mr. Coleman separated from Dr. and Mrs. Taylor, proceeded to St. Petersburg, and took the Siberian route to the far east. After visiting Peking and Shanghai, he set his face towards home by way of Japan, the Hawaiian Islands and San Francisco. Our brother has been greatly delighted by all that he saw, and deeply impressed, not only by the needs of the heathen, but also by the splendid work being accomplished by the missionaries in their midst. In addition to this, he declares that he has been profoundly impressed by the splendid character of the Chinese and Japanese Christians. This testimony is well worth quoting, coming as it does, from a business man, and an independent witness in the light of things which he himself has seen.

Information for Correspondents.

Consulting Director : REV. J. HUDSON TAYLOR, London, Eng.

General Director : D. E. HOSTE, Shanghai, China.

Director for North America : HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

AUG., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
3-401.....	\$ 6 58	14-407.....	\$ 2 44	414.....	\$339 61	25-421.....	\$ 5 00	428.....	\$ 5 25
4-402.....	15 00	15-408.....	5 00	20-415.....	80	26-422.....	200 00	429 (Anon.)	10 00
5-403.....	50	409.....	5 00	21-416.....	8 00	27-423.....	2 00	430.....	9 00
404.....	1 00	410.....	15 00	24-417.....	20 50	31-424.....	1 00	431.....	10 00
10-405.....	350 00	411.....	10 00	418.....	20 00	425.....	250 00	432.....	15 00
11-406.....	1 25	17-412.....	10 00	419.....	75 00	426.....	5 00	433.....	5 00
		413.....	1 00	420.....	5 00	427.....	2 00		
									\$1,410 93

FOR SPECIAL PURPOSES:

AUG., 1903.		Date No.	Amount
Date No.	Amount		
7- 61.....	\$ 1 00	17- 64.....	\$49 48
14- 62.....	25 00	31- 65.....	1 08
15- 63.....	126 77		
			\$203 33

From Toronto.

FOR GENERAL PURPOSES:

AUG., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
1-535.....	\$ 5 00	6-546.....	\$ 5 00	558.....	\$1000 00	570.....	\$10 00	26-582.....	\$ 10 00
536.....	30 00	7-547.....	5 50	12-559.....	25 00	571.....	10 00	583.....	10 00
537.....	60 00	548.....	30 00	13-560.....	2 00	572.....	50	584.....	1000 00
538.....	120 00	10-549.....	50	14-561.....	2 00	19-573.....	25 00	28-585.....	5 00
539.....	1 00	550.....	5 00	562.....	2 00	574.....	50	586.....	2 00
4-540.....	2 00	551.....	15 00	563.....	2 00	575.....	6 17	29-587.....	1 00
541.....	50	552.....	2 00	15-564.....	3 15	576.....	2 00	588.....	30 00
542.....	8 00	11-553.....	5 00	17-565.....	2 50	20-577.....	3 00	589.....	100 00
543.....	12 50	554.....	50	566.....	10 00	578.....	10 00	31-590.....	5 25
544.....	6 50	555.....	21 00	567.....	20 00	21-579.....	5 00		
5-545.....	25 00	556.....	10 00	568.....	3 70	24-580.....	50 00		
		557.....	1 00	18-569.....	5 00	581.....	5 00		
									\$2,738 77

FOR SPECIAL PURPOSES:

AUG., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
1-193.....	\$ 3 00	198.....	\$15 00	204.....	\$ 1 30	210.....	\$0 65	28-216.....	\$ 1 00
6-194.....	11 00	199.....	9 00	19-205.....	2 00	22-211.....	11 00	29-217.....	15 08
195.....	5 00	200.....	3 00	206.....	2 00	212.....	50	31-218.....	3 60
10-196.....	5 00	13-201.....	15 00	21-207.....	15 00	213.....	25	219.....	1 55
197.....	15 00	17-202.....	3 00	208.....	1 35	24-214.....	3 00	220.....	3 00
		18-203.....	2 20	209.....	3 58	26-215.....	2 15		
									\$153 21

FROM PHILADELPHIA—For General Purposes..... \$1,410 90
For Special Purposes..... 203 33

FROM TORONTO—For General Purposes..... \$2,738 77
For Special Purposes..... 153 21

2,891 98

Brought forward..... \$ 4,506 21
27,353 52

Total..... \$31,859 73

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耶和華以拉

China's Millions



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IN CANADA
507 Church Street, Toronto, Ontario.

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Founder and Consulting Director, LONDON, ENG.

D. E. HOSTE,
General Director, SHANGHAI, CHINA.

HENRY W. FROST,
Director for North America, PHILADELPHIA, PA.

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HOME, 226 W. Cheltenham Avenue, Germantown, Philadelphia, Pa.

IN CANADA :

OFFICES }
HOME } 507 Church Street, Toronto, Ontario.

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I give and bequeath to the China Inland Mission, the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places :

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- - -	Every Friday, at 8 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	- - -	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- town Avenue	- - -	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	- - -	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	- - -	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	- - -	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- ton Boulevard	- - -	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	- - -	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South- Broadway	- - -	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

Review of the Provinces.

THE areas and populations are taken from The Statesman's Year Book for 1903, which has adopted a recent census taken in China in connection with the distribution of the indemnity demanded by the Allies after the Boxer crisis.

Blanks have been left in reference to some statistics where doubt exists. The names in italics are those of Associates. Where the new Postal spelling and that formerly used by ourselves differs but little, the Postal spelling only has been given; where the difference might confuse friends at home, we have, for the present, retained the old spelling, and put the Postal spelling in brackets, thus: (Shanghai). When another name, preceded by a hyphen, follows the name of the station, both are necessary in addressing letters, thus: Tso-yun, -Kalgan. "Absent" against a name means absent at date, December, 1902.

Province of Si-chuen.

Area, 218,480 square miles; Population, 68,724,890, or 314 per square mile.
C.I.M. WORK COMMENCED 1877.

Superintendent of Eastern Section, BISHOP CASSELS.

23 STATIONS; OUTSTATIONS;

93 MISSIONARIES (12 ON FURLOUGH);

Superintendent of Western Section, DR. PARRY; Assistant, J. VALE.

NATIVE HELPERS;

COMMUNICANTS.

Postal Address, Direct to Stations, via Chungking, West China. Those marked 1 to Chungking, 2 to Pao-ning, 3 to Wanh sien, via I-chang.

I. TA-TSIEN-LU, 1897.

C. H. Polhill (*absent*) ... 1885
Mrs. Polhill (*nee* Marston, *absent*) ... 1884
T. Sorenson ... 1896
J. Moyes ... 1895
J. H. Edgar ... 1898

KWAN-HSIEN, 1889.

J. Hutson ... 1894
Mrs. Hutson (*nee* Widgery) ... 1891

CHENTU, 1881.

J. Vale ... 1887
Mrs. Vale (*nee* Bridgewater) ... 1894
A. Grainger ... 1889
Mrs. Grainger (*nee* Broman) ... 1890
T. Torrance (*absent*) ... 1896

K'IONG-CHAU, 1901.

—CHENTU.

F. Olsen ... 1896
Mrs. Olsen (*nee* Kirkwood) ... 1896
J. W. Webster ... 1902

KIATING, 1888.

B. Ririe ... 1887
Mrs. Ririe (*nee* Bee) ... 1891
Miss M. Nilsson ... 1891
E. G. Toyne ... 1895

SUI-FU, 1888.

A. H. Faers ... 1887
Mrs. Faers (*nee* Hook) ... 1887
N. E. King (*absent*) ... 1895
Mrs. King (*nee* Kerr, *absent*) ... 1896

I. FU-SHUN, 1902.

W. S. Strong ... 1892

LUCHAU, 1890.

T. James ... 1885
Mrs. James (*Mrs.* Riley, *nee* Stroud, *absent*) ... 1882
W. T. Herbert ... 1898
Mrs. Herbert (*nee* Livingston) ... 1898
Miss J. E. Blick ... 1901
F. Bird ... 1902

SIAOSHI, 1899.

—LUCHOW.

A. H. Barham ... 1898
Mrs. Barham (*nee* Grabowsky) ... 1895
R. L. McIntyre ... 1902

CHUNGKING, 1877.

H. Parry, M.R.C.S., L.R.C.P. ... 1884
Mrs. Parry (*nee* Broman) ... 1884
A. H. Broomhall ... 1884
Mrs. Broomhall (*nee* Miles) ... 1887
T. G. Willett ... 1890
Miss I. W. Ramsay ... 1887
Mrs. W. B. Moses (*nee* Rogers) ... 1895
H. C. Ramsay ... 1897

I. KIANG-TSIN, 1902.

H. J. Squire ... 1894
Mrs. Squire ... 1894

2. KWANG-YUEN, 1889

Mrs. Beauchamp (*nee* Barclay, *absent*) ... 1889
Miss Barclay (*absent*) ... 1889
Miss E. H. Allibone ... 1898
Miss E. M. Tucker ... 1899

2. SIN-TIEN-TSI, 1892.

Miss F. M. Williams (*absent*) ... 1888
Miss H. Davies ... 1893
Miss M. E. Waters ... 1901

2. YING-SHAN, 1898.

Miss E. Culverwell ... 1887
Miss H. M. Kolkenbeck ... 1889
Miss L. Richardson ... 1900

I. K'U-HSIEN, 1898.

C. F. E. Davis ... 1892
Mrs. Davis (*nee* Roberts) ... 1895
Miss M. E. Fearon ... 1893

PAONING, 1886.

Bishop Cassels ... 1885
Mrs. Cassels (*nee* Legg) ... 1886
C. H. Parsons, B. A. (*absent*) ... 1890
Miss M. E. Booth ... 1890
W. H. Aldis ... 1897
Mrs. Aldis (*nee* Carver) ... 1899
Miss R. C. Arnott ... 1897
Miss L. M. Wilson ... 1898
Miss E. Turner ... 1899
Miss A. A. Hart ... 1901
C. B. Hannah ... 1899
W. Shakleton, B.A., M.D., B.Ch. ... 1901

Itinerating.

M. Beauchamp, B.A. ... 1885
Miss R. Croucher ... 1891

2. NAN-PU, 1902.

Miss F. H. Culverwell ... 1889
Miss F. Lloyd ... 1892

1. SHUN-K'ING, 1896.

A. E. Evans ... 1890
Mrs. Evans (*nee* Grint) ... 1895
W. Jennings ... 1897

2. PA-CHAU, 1887.

J. C. Platt ... 1895
Mrs. Platt (*nee* Hunt) ... 1897
C. A. Morgan, B.A. (*absent*) ... 1897
Mrs. Morgan (*nee* Gower, *absent*) ... 1891
Miss Hilda S. Johanson ... 1891
Miss M. J. Williams ... 1893
Miss F. J. Page ... 1897

3. SUI-TING, 1899.

Wm. Wilson, M.B., C.M. ... 1882
Mrs. Wilson (*nee* Hanbury) ... 1887
A. T. Polhill ... 1885
Mrs. Polhill (*nee* Drake) ... 1884
Miss F. J. Fowle ... 1890
Miss E. Drake ... 1894

3. K'AI-HSIEN, 1902.

H. Wupperfeld ... 1895

3. LIANG-SHAN, 1902.

G. Rogers ... 1899

3. WAN-HSIEN, 1888.

W. C. Taylor ... 1891
Mrs. Taylor ... 1891
Miss E. J. Churcher ... 1897

Eastern Si-chuen,

Or Church of England Section.

Bishop Cassels reports: Two remarkable movements have passed over this district during the year, which have greatly affected missionary work.

A MASS MOVEMENT.

First there has been the movement towards Christianity already alluded to in CHINA'S MILLIONS.

Some, fixing their eyes upon the more regrettable elements of this movement, have regarded it merely as arising from a desire to become connected with the Church in expectation of obtaining protection from danger, shelter against rapacious yamen-runners and avaricious officials, assistance in law-suits, or acquaintance with Western learning.

Others, remembering the various methods God has at different times used to bring people into contact with the Gospel, have felt convinced that behind all, there has been an undercurrent working of the Spirit of God, shaking ancient faiths, removing old prejudices, upturning hard soil, and thus preparing the way for the sowing of the Gospel seed.

However viewed, the effect in this district has been not only to bring the messengers of the Gospel into contact with officials, scholars, and gentry in an unprecedented way, not only to ensure a large circulation of Bibles and other Christian books, but also to leave the following definite results:—

1. Openings have been given at Yung-yang Hsien, on the River Yang-tse and at Yang-an Ch'ang, an important salt-producing place in the same county. At the latter place particularly, some of the leading people turned from idols, became worshippers of God, and several were admitted as catechumens. Alas! there has been no one to follow up this work, which has been unvisited for months.

2. A station has been opened at K'ai-Hsien by Mr. Wupperfeld, who is now in charge. There are four out-stations connected with this centre, in which over fifty enquirers have been admitted as catechumens after the usual probation and examination.

3. Fresh centres have been opened in the Liang-shan Hsien district, to which Mr. Rogers is being appointed.

4. Four new out-stations have been opened in connection with the K'u Hsien work, where, as far as possible, regular services have been conducted.

5. In the Shun-k'ing prefecture, work has been commenced at Kuang-an Chau and Kuang-yin Koh, under the direction of Mr. Jennings.

6. A new station has been opened at Nan-pu Hsien, with regular congregations and a dozen catechumens. Miss F. Culverwell and Miss Lloyd are now working there.

7. In several older stations and out-stations there has been an accession of persons of the better class (so called), some of whom have been retained as catechumens. No reference is made to the beginnings of work in such places as Ta-chu Hsien, Tien-kiang Hsien, Nan-kiang Hsien, and other places, where, owing to lack of workers to seize the opportunity, the work has largely died out.

THE BOXER RISING.

The other movement was the Boxer rising, which more recently spread over parts of this province. This rising seems to have been due to bad seasons, increasing taxation, opposition to the movement mentioned above, and to the fostering influences of Boxer leaders from the north of China, claiming supernatural powers.

Some of the effects, which have been felt more in the west than in the east of the province, have been: the massacre of over one thousand Roman Catholic adherents and a score of Protestant converts; the destruction of a number of Mission chapels and other buildings; the withdrawal of many new adherents; and a checking, or perhaps purifying, of the movement towards Christianity.

The advent of the new Viceroy Ts'en Ch'un-hsuen has resulted in the stamping out of this Boxer rising.

THE SITUATION SUMMARIZED.

During the year this district has lost two workers—one, Mr. Greenaway, by a severe attack of typhoid, a strong man of promise whom we greatly mourn; the other partly on account of ill-health. The present staff consists of thirty-one workers—eleven men and twenty women. The number of men is most insufficient for a work being carried on in twelve stations and a score of out-stations, extending over some fifteen counties: a work, moreover, which has not yet had time to develop many experienced native preachers and assistants.

The consequence of such a lack is that Mr. Jennings has been left all alone with work in at least three counties; Mr. Davis has had no companion in K'u Hsien; Mr. Wupperfeld has had to face alone all the calls and complications of the new and extended work in the K'ai Hsien district; and now Mr. Rogers has been appointed to Liang-shan Hsien, without any one to share his labors. It is a cause of much anxiety and sorrow that these brethren are thus left alone. Although there is the prospect of help from some of the missionaries who are returning from furlough, especially Mr. Beauchamp, Mr. Arthur Polhill and Mr. Evans, prayer is earnestly desired that more laborers may be sent into this needy and ready field.

In the older stations the work has progressed steadily. In Pao-ning, Mr. Aldis has had the help of Mr. Hannah in the various departments of the work, and up to the present date (near the end of the year) twenty-one persons have been added to the Church by baptism.

In Shun-king sixteen members have been added during the year; in Wan Hsien, where Mr. Walter C. Taylor has taken up the work, fourteen have been baptized. The Ying-shan Hsien Church has grown steadily and has been increased by eleven members. In all seventy-one have been received since January, and there are many preparing for baptism.

Dr. Wilson has completed his hospital premises at Sui-tung Fu, and commenced regular medical work, and Dr. Shackleton will soon start work in the Henrietta Bird Memorial Hospital at Pao-ning Fu.

Western Si-chuen.

Report of Chen-tu and Kia-ting Division of West Si-chuen, by J. Vale.

CHEN-TU DIVISION.

Upon their returning from furlough, Mr. and Mrs. Grainger took charge of Chen-tu, leaving Mr. and Mrs. Vale, and Mr. Torrance free for the work of the out-stations. The lack of native helpers has been a great hindrance. The decision of the Mission to assist only such schools as themselves provide for half the expenses, has postponed the opening of the school. Daily preaching and systematic visitation of the tea-shops have been main features of the work. Five new members have been added, and a number of enquirers enrolled. On the whole the Church is in a healthy condition.

Tanlin, an out-station, has been hampered by the necessary transfer of the Evangelist-Pastor to P'eng-shan for a few months. Since this transfer, five deacons have undertaken the care of the work. Three men were received into the Church in May.

Mei-chau Out-station.—The Mission premises in this city were destroyed by Boxers. This attack has been a severe trial to the Church. One family has gone back to idolatry. Three enquirers have been baptized, one an old man of eighty-two years.

P'eng-shan Out-station.—Owing to the death of Evangelist Ho who for six years had labored here and who had been the chief instrument in raising up this Church of forty-two members, the Evangelist Wang was transferred from Tanlin. The Church here has suffered a good deal of persecution.

Hsin-chin Out-station.—The world has gone steadily forward. Seven have been received into the church and there are some twenty enquirers.

Kwan-hsien.—Mr. and Mrs. Hutson have had an exceptionally busy time with many enquirers. Owing to the Boxer troubles they were compelled by advice of Chinese officials to withdraw for two or three months. The people here are specially given to idolatry and superstitious practices.

Ts'ong-ching Chau Out-station.—A local mass movement has taken place here, the natives at their own expense preparing premises and inviting Mr. Hutson to open the work. After one or two visits the three hundred who had enrolled themselves were reduced to eighty. This will probably yet need much reduction. Two of the eighty have been baptized.

K'iong-chau.—There has been much interest here, but mainly from wrong motives. The unsettled state of the western part of Si-chuen necessitated a temporary withdrawal during the summer. In this station an enquirer has presented the Church with a few acres of land, the

rent of which is to be used for school work.

Ta-ih Hsien Out-station.—With a desire to shield themselves from the rapacity of a local official, the people of this place opened a false "Gospel Hall." The place has been visited, and this hypocritical movement has collapsed. A new start has been made with a more hopeful class of enquirers.

KIA-TING FU DIVISION

Kia-ting Fu.—If numbers were sought, hundreds could be received here, but the Mass Movement has so far had little spiritual result. Much seed has been sown, and there are not wanting signs of real interest on the part of some. The fine new chapel is a credit to the work.

O-mei Out-station.—A work was started

here, by invitation of the scholars. The one hundred and twenty names given in have not proved hopeful cases. A new start has been made, and by careful superintendence, some good may result.

Tsing-shen Out-station has been closed for nearly a year, no helper being available.

Tsu-ken T'an Out-station.—This is a large salt centre. By invitation this place was visited. The movement is of a doubtful nature, but some seem to be sincere enquirers.

Shih-pan Ch'i Out-station.—A like movement has taken place here.



MR. J. S. HELMER,
The beloved Secretary and Treasurer of the China Inland Mission, at Toronto.

SUMMARY.

At the opening of the year missionaries were perfectly bewildered by the vastness of the "new" movement; money, land, and buildings, being freely offered, and hundreds desiring to enroll themselves as inquirers. Much has proved false, but thousands have come in contact with the Gospel thereby. In this district five new stations have been opened as a result. Twenty-two members have been added to the Church, but only two from the five new stations, as great care has been exercised. The future of the work appears embarrassing through lack of foreign workers and reliable spiritually-minded Chinese helpers.

**Report of Sui Fu, Lu-chau and Chung-king District, by
Dr. Parry.**

At Sui Fu new property for a chapel and station has been acquired, more suitable in every way for the work, and thus removing the Mission from its undesirable proximity to the Roman Catholic work. Several country places have been opened. The out-station work of past years at Siao-ch'i, in the salt-wells district, has been placed under Fu-shuen, which has been lately opened as a separate station under Mr. Strong.

At Fu-shuen the work is in an initial stage. There is difficulty in securing suitable premises. The Siao-ch'i out-station has a promising work. There have been seven additions by baptism. A new chapel has been built, chiefly with native contributions. It was during the over-seeing of this work in the hot season that Mr. Farrent took fever and died. His home-call has left a great gap.

In Lu-chau, in addition to the central station work with its well-attended services, there has been a rapid extension of out-station work. There are out-stations in charge of native helpers at Na-ch'i Hsien, Kiang-an Hsien, and at Lu-wei. A work is being commenced at Uin-ling-ting (a hsien), and at three or more other places there are regular weekly meetings, and inquirers under instruction.

At Chung-king the year has been one of peculiar sorrow through sad failure on the part of one who has now left the mission. During the year ten have been added to the church by baptism and two have been suspended. The day schools have been well attended. The latter part of the year saw the beginning of out-station work at Kiang Hsien and Chong-peh-sha, a large river-side town; also more regular work at Kiang-tsin Hsien. Early in 1903 the business work was taken over by Mr Hudson Broomhall.

Province of Kuei-chau.

Area, 67,160 square miles; Population, 7,650,282 or 114 per square mile.

C.I.M. WORK COMMENCED 1877.

Superintendent, C. T. FISHE.

6 STATIONS; OUT-STATIONS; 23 MISSIONARIES (2 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.

Postal Address, Direct to Stations, via Chungking. Those marked 1 to Kueiyang.

KWEI-YANG, 1877.		D. F. Pike 1902		I. AN-SHUN, 1888.		Miss L. Hastings 1894	
C. T. Fishe	1869	<i>Work among Aborigines.</i>		J. R. Adam	1887	I. HSING-I, 1891.	
Mrs. Fishe (<i>nee</i> Smith)	1894			Mrs. Adam (<i>nee</i> Anderson)	1889		
B. C. Waters	1887			A. Preedy (<i>absent</i>)	1892		
G. Cecil Smith	1891	S. R. Clarke	1878	H. J. Hewitt	1895	C. G. Lewis	1895
Mrs. Smith (<i>nee</i> Roberts)	1890	Mrs. Clarke (<i>nee</i> Fawcett)	1878	I. TUH-SHAN, 1893.		Mrs. Lewis (<i>nee</i> Culley)	1896
Miss M. A. Sydney Turner (<i>absent</i>)	1894	I. P'ANG-HAI, 1897.				TSEN-I FU, 1902.	
Miss L. E. Kohler	1899			T. Windsor	1884			W. L. Pruen, L. R. C. P. & S ... ..	1880
Miss M. McInnes	1902	<i>Vacant.</i>		Mrs. Windsor (<i>nee</i> Hastings)	1891	Mrs. Pruen (<i>nee</i> Hughes)	1876
				C. Chenery	1901		

Kuei-chau.

Mr. Fishe reports:—The work has been carried on throughout the year in peace, save only in the case of Hsing-i Fu. One new station has been opened—the important city of Tsen-i Fu, on the main road from Chung-king. Four new workers have settled in the province—Miss Kohler, previously in Kan-suh; Miss McInnes, from Australia; and Messrs. Chenery and Pike, from England and Australia respectively. The province has suffered the loss of two workers—Mr. Jefferys, through death from malarial fever, and Mr. Laight, who died of dysentery at I-ch'ang when on his way back after furlough. There is a pressing need for more workers.

THE CAPITAL.

In Kuei-yang Fu there have been no baptisms during the year, but, on the contrary, four members have had to be excluded from fellowship, one has died, and two have

been transferred to other stations. As a whole, the Christians bear a good testimony. They are very poor. The schools have not been reopened yet. The meetings have been well attended, especially on the Lord's Day. Some of the invitations from the country have been responded to, but it has been necessary to exercise great care because of the people's interest in lawsuits, etc. The absence of the Bible woman, lent to Tuh-shan for a time, has been a loss to the women's work. This city, like all provincial capitals, is a difficult field for work, but the seed is being sown.

At P'ang-hai, owing to lack of workers, there is no resident missionary, but Mr. S. R. Clark has visited the place several times. The district appears to be quiet at present, and many, especially among the Black Miao, an aboriginal tribe, profess an interest in the Truth. The evangelist P'an is working in this district.

At An-hsun Fu the year opened with much promise, six men and two women, the first Miao to be received in this district, being received by baptism. A goodly number of Miao come, some from long distances, as many as eighty or more sleeping on the premises over Sunday, which puts a heavy strain on the accommodation. The public services are generally very full with both Chinese and Miao. There have been twenty-two baptized to date (November 25th) this year—nine Chinese and thirteen Miao—with a prospect of three or four more during December. There are four organized churches in the district, one in a Miao village. On June 30th the communicants were fifty-eight.

At Hsing-i Fu large numbers have attended the services, but none have come forward to confess Christ. Mr. and Mrs. Lewis were able to reside here until the end of September, when the capture of Hsing-i Hsien by the rebels from the province of Kwang-si (locally known as "Yiu-yong") led the officials to request them to retire. More recently the Evangelist Fang has been obliged to bring his family away. On June 30th there were eight communicants.

At Tuh-shan Chau Mr. Hewitt, before he moved to An-shuen to fill the gap made by Mr. Jeffery's death, had been

a great help to the enquirers and paid several evangelistic visits to places within reach. Mr. Windsor, since his arrival, has continued the same work, and has had the joy of baptizing the first three converts, two scholars and a prosperous tradesman who has given up a business in opium for less objectionable wares. Since then four women have been baptized, and later two men, making nine up to the present. The work among the women has been especially encouraging, the Bible woman lent from Kuei-yang proving invaluable. There is a promising field all around this place, but there are not workers for the openings.

A NEW STATION.

The important city of Tsen-i Fu has been opened, Dr. Pruen having succeeded in securing suitable premises, in which he and Mrs. Pruen now reside. As many as sixty men and women attend the services. The initial stages of this work call for much prayer.

Chen-yuan Fu is a large and busy mart at the head of the waterway through Hu-nan, and not far from the border of that province. The opening of this city is much desired, but the prospect seems remote through lack of workers.

Province of Yun-nan.

Area, 146,680 square miles; Population, 12,324,574 or 184 per square mile.

C.I.M. WORK COMMENCED 1877.

Superintendent, JOHN MCCARTHY.

4 STATIONS;

27 MISSIONARIES (4 ON FURLOUGH);

NATIVE HELPERS;

COMMUNICANTS.

Postal Address, Yunnan Fu, via Laokay, Tonkin. (International Rates). Bhamo, Direct to Station.

BHAMO (UPPER BURMAH), 1875.
H. H. Curtis (*absent*) ... 1894
R. Williams 1894
Thomas Selkirk 1889
Mrs. Selkirk 1891
W. J. Embery 1901
H. McLean 1901

Mrs. Stevenson (*nee* Dunsdon) 1896
John Smith 1885
J. Graham 1890
Mrs. Graham (*nee* Mc-Minn) 1891
F. H. Rhodes... .. 1894
Mrs. Rhodes (*nee* Boston) 1899
A. H. Sanders 1895
W. H. Hockman 1901
W. T. Clark, M.D. ... 1902

K'U-TS'ING, 1889.

H. A. C. Allen 1889
Mrs. Allen (*nee* Aspinall) 1890
D. J. Harding... .. 1895
Mrs. Harding (*nee* Carsley) 1896
Miss A. M. Simpson ... 1893
Miss K. Popham 1901
Miss E. A. Glanville ... 1902

TA-LI, 1881.
A. G. Nicholls (*absent*) 1894
Mrs. Nicholls (*nee* Reid, *absent*) 1893
YUNNAN FU, 1882.
J. McCarthy 1867
Mrs. McCarthy (*absent*) 1867
O. Stevenson 1883

Yun-nan.

Mr. McCarthy writes:—The report of the year is only the record of beginnings of work in the various stations since the reopening of the province.

The work at K'u-tsing Fu has been reorganized. The city suburbs for three miles are divided into two Mission centres, a married missionary being in charge of each centre, Mr. and Mrs. Allen in the north-west, and Mr. and Mrs. Harding in the south-east. Miss Simpson, Miss Popham, and Miss Glanville are residing in a separate house for women's work.

There are only a few baptized Christians as yet, though several who have burned their idols are attending regularly. It has been considered well that they should have the test of passing a Chinese New Year's time before being formally admitted into the Church. Many thousands have heard the Gospel in the street chapels, and in the different parts of the city as well as in the country for a circuit of more than three miles.

The work among the children is confined to the Sunday-school. Several villages are regularly visited.

At Yunnan Fu, five days west from K'u-tsing Fu, the same plan of dividing the city into two mission centres has been adopted. A good deal of preaching has been done in the suburbs outside the South Gate, and the members of a Bible class in Buffalo, N.Y., have furnished the money for opening a street-chapel there, so as to reach the many who come to the market at that place. A number of the Mohammedans who live there have heard the Gospel, and have purchased New Testaments. Good numbers attend the almost daily preaching in each mission house.

Ta-li Fu is situated thirteen days west of the capital. Here good numbers have attended the street-chapel preaching, and a few have attended a Bible class very regularly. An effort was made to have regular preaching at the "Lower Customs," about ten miles from the city, but the workers were too few. Many know the way of salvation, but lack courage to confess Christ. Great joy has been given through a soldier having boldly confessed Christ. As Mr. Curtis and Mr. R. Williams have left for furlough, it leaves Messrs. Embery and McLean, both new

arrivals, as the only workers in this station and the whole district around.

BHAMO.—To reach Bhamo, the next station, it is necessary to travel for twenty-one days westward, crossing the Burman frontier. Visiting this station, it was a source of pleasure and thankfulness to see how wonderfully the Lord had been working among the Burmese, Shans, and Kachins during the years that have elapsed since the writer was last in Bhamo, in 1877. A good work has been opened up among the native races, for which we should thank the Lord. The work among the Chinese has not shown so much sign of progress; but I found our friends, Mr. and Mrs. Selkirk, more encouraged than they were

some time since, to persevere with the work the Lord has committed to their charge. On Sunday, especially in the evening, the chapel was full of men, who listened for a considerable time to the story of salvation through a crucified Savior. The chapel is opened each evening, and there are generally some who come to hear the Truth.

With the exception of the two stations of T'ong-chuan and Chao-tong, worked by the Bible Christians, these are the only Protestant mission stations in Yun-nan. Is there not need to plead for more laborers for this province, with its vast regions with no workers for Christ, and its millions unreached by the Good News?

Province of Kiang-si.

Area, 69,480 square miles; Population, 26,532,125, or 382 per square mile.

C.I.M. WORK COMMENCED 1869.

Superintendent, A. ORR-EWING.

26 STATIONS;

OUT-STATIONS;

57 MISSIONARIES (17 ON FURLOUGH);

NATIVE HELPERS;

COMMUNICANTS.

Postal Address, Kiukiang. Those marked 1 Direct to Stat on, via Kiukiang, 2 to Shanghai.

KIUKIANG, 1889.		Miss G. H. Wood ... 1899	2. Y'ANG-K'EO, 1890.	1. KIAN-FU, 1891.
A. Orr-Ewing ... 1886		Miss I. E. Takken ... 1899	Miss G. Irvin ... 1888	W. Taylor ... 1890
Mrs. Orr-Ewing (<i>nee</i> Ferriman) ... 1887		PEH-KAN, 1893.	Miss J. Blakeley ... 1895	Mrs. Taylor (<i>nee</i> Gardiner) ... 1888
D. J. Mills ... 1887		Miss L. Carlyle ... 1889	Miss A. A. Davis ... 1898	1. YUNG-SIN, 1899.
Mrs. Mills (<i>nee</i> Clare) 1889		Miss I. Ross (<i>absent</i>) ... 1890		—KIAN FU.
1. KULING, 1898.		Miss M. Darroch ... 1898	2. KWANG-FENG, 1889.	Miss J. W. Arpiainen (<i>absent</i>) ... 1893
J. J. Coulthard (<i>absent</i>) 1879		KWEI-K'I, 1878.	Miss M. A. Wood (<i>absent</i>) 1895	Miss H. Bance ... 1895
Mrs. Coulthard (<i>nee</i> Walker, <i>absent</i>) ... 1893		Miss Marchbank ... 1887	Miss E. A. Ogden ... 1895	Miss E. Cajander ... 1898
TA-KU-TANG, 1873.		Miss Elofsen ... 1891	Miss L. Jensen ... 1896	Miss A. E. Ehrstrom ... 1899
J. T. Reid ... 1888		Miss H. B. Fleming (<i>absent</i>) ... 1893	Miss H. C. Permiin (<i>absent</i>) 1897	FENG-KANG, 1891.
Mrs. Reid ... 1888		Miss F. L. Collins ... 1894	Miss A. J. Saltmarsh ... 1900	Vacant.
1. NANK'ANG FU, 1887.		Miss M. W. Blacklaws ... 1898	2. YUH-SHAN, 1877.	KANCHAU, 1899.
G. H. Duff ... 1888		Miss E. M. Smith ... 1899	Mrs. Lachlan (<i>nee</i> Mackintosh, <i>absent</i>) ... 1884	W. S. Horne ... 1888
Mrs. Duff (<i>nee</i> Fitzsimmons) ... 1888		Miss G. M. Blakely ... 1900	Miss M. Guex ... 1889	Mrs. Horne (<i>nee</i> Turner) 1888
1. NANCHANG, 1898.		Miss A. C. Lay ... 1902	Miss F. E. McCulloch ... 1893	G. J. Marshall ... 1890
A. E. Thor ... 1890		SHANG-TSING, 1893.	Miss A. M. Johanson ... 1897	Mrs. Marshall (<i>nee</i> Smith) ... 1895
Mrs. Thor (<i>nee</i> Karlson) 1891		Miss Cormack ... 1895	Miss M. Suter ... 1897	C. A. Bunting ... 1899
		HSU-UAN, 1899.	Miss L. M. Cane ... 1898	J. W. Craig ... 1899
		Vacant.	Miss L. I. Weber ... 1898	W. E. Tyler ... 1899
		IH-YANG, 1890.	Mdme. Just ... 1900	SIN-FENG, 1899.
RAO-CHAU, 1898.		Miss R. Mackenzie ... 1888	1. CHANGSHU, 1895.	J. Meikle ... 1888
E. Pearse (<i>absent</i>) ... 1876		Miss M. E. Standen ... 1898	R. B. Whittlesey (<i>absent</i>) 1895	A. Marty ... 1897
Mrs. Pearse (<i>nee</i> Goodman, <i>absent</i>) ... 1876		Miss C. C. Macdonald ... 1898	Mrs. Whittlesey (<i>nee</i> Withey, <i>absent</i>) ... 1893	1. KIENCHANG, 1899.
F. H. Judd, M.B., C.M. ... 1896		Miss G. Dring ... 1900	J. Lawson ... 1888	G. F. A. Krienke ... 1897
Mrs. Judd (<i>nee</i> Wood) 1896		HO-K'EO, 1878.	Mrs. Lawson (<i>nee</i> Cowley) ... 1889	H. Pfannemuller ... 1899
		Miss A. Gibson ... 1884	E. B. Saure (<i>absent</i>) ... 1895	1. FUCHAU, 1899.
AN-REN, 1889.		Miss E. E. Hall ... 1896		F. Manz ... 1892
Miss F. Young (<i>absent</i>) 1891		Miss Marian Fishe ... 1900	LIN-KIANG, 1898.	Mrs. Manz (<i>nee</i> Hausberg) ... 1896
Miss K. Fleming ... 1891		2. KUANG-SIN FU, 1902.	R. A. McCulloch (<i>absent</i>) 1898	Adam Seipel ... 1902
Miss E. Forsberg (<i>absent</i>) 1894		Miss C. McFarlane ... 1884	F. Traub ... 1899	
Miss E. Burton (<i>absent</i>) 1895		Miss M. C. Brown ... 1898		

Kiang-si.

At the time of going to press, the report from this province had not come to hand. The following facts are gleaned from letters.

Kiu-kiang is the business centre for the work of this province; Kuling and Ta-ku-t'ang are much used as sanitariums for those working in the Yang-tse valley.

THE KUANG-SIN RIVER DISTRICT.

At Rao-chau new premises have been built on the site of the former ones, destroyed in 1900.

At An-ren the work is blessed with good sympathetic native helpers. They have sometimes been offered as much

as forty dollars, by way of a bribe, to assist persons in law-suits, but have been kept faithful. One, a Mr. Wang, has had a wide influence for good in the district.

In the district of Peh-kan the native Christians have started extension work at their own expense. At a market town called Kang-shang-tsih they have rented a place and are supporting a native teacher, named Ting, who is a B.A. At another market town, called Siao-wang, they have also rented a small place, which is visited Sunday by Sunday by one of the Christians, a tailor, and by the Evangelist Wang. Four have been baptized at out-station Tong-hsiang Hsien.

At K'in-k'i Hsien the Mandarin has given us new premises. The Romanists bought up all the property around our former place, and insisted that we should be turned out. The new property is much more desirable than the old, both for location and work, so God has overruled for our good.

At Kuei-k'i on June 5th, sixteen persons were baptized, all of whom were attending the meetings before the troubles of 1900, so they have been well tested. Among them was an old couple of seventy-eight and sixty-five years of age. There is much village work in this district and extensive out-station work. One event of the year was the celebration of the 80th birthday of Elder Liu. Miss Marchbank, who was at his 70th birthday celebration speaks of the great progress made during the ten years. Nearly all the old man's relatives have been converted. The members of his only daughter's household are all bright Christians. The dear old man gave a thank-offering of \$70 to the Lord, for all His goodness to him, and designated the gift for use in the work.

At Tang-pi-wan, an out-station, the Gospel is taking hold of the people. Mr. and Mrs. Hsia have gone at their own charges to open Ming-fang as a new out-station.

Nine were accepted for baptism at Ming-fang, nine at Ying-tun, and eight in the city of Kuei-k'i. One woman, a servant, whose wage was only twelve cents a month, willingly had two cents a month taken from her wages to allow her to attend chapel on Sunday.

At Shang-ts'ing ten new members have been added during the year, two have had to be suspended, and one has died. The work is steadily progressing. The Taoist pope resides in this city. It is a stronghold of Satan.

At Ih-yang the Church has been through trial, occasioned by the fall of the evangelist. Dr. Judd went to help for a time. No candidates were examined here.

At Ho-k'eo twenty-eight have been baptized, and there are hopeful openings in the country. At Yang-k'eo twenty-two were baptized. The Evangelist had to be dismissed for interfering in lawsuits.

At Kuang-feng, out of thirteen candidates for baptism, eight have been baptized. As there have been no baptisms here for three years, this has been a time of special joy. There are many coming as enquirers and a number of places are opening up. It is hoped that a third out-station will be opened soon.

SOUTH KIANG-SI.

In the Kan-chau district, itinerant work has been engaged in. On one journey 13,000 cash worth of scriptures and tracts were sold. Tracts are posted up all along the route of travel. There is a willingness to hear, but little conviction of sin. At a neighboring city special interest has been shown. By request this place was visited, and sixteen days spent there in holding classes. The classes were daily from 11 a.m. to 2 p.m., and from 7 p.m. to 9 p.m. The average attendance was twenty men, ten of whom never missed a class. Some persecution has broken out in this place. The work is most hopeful.

At Sin-feng the work is progressing, and the attendance shows a continual increase, from two hundred to two hundred and fifty being present on Sundays. Many of these have to travel a distance varying from eight to thirty English miles and they remain over from Saturday till Monday.

At Kih-an many came to hear the Gospel. Long itinerations have been made from here, and many books sold. There is real interest shown, but the motive in many cases is questionable.

At Yong-sin there has been encouragement. Three more have been baptized, and two, formerly suspended, have been restored. Last year there were two persons in the city who closed their shops on Sunday; this year there are six, three of whom are members, and three enquirers.

At one of the out-stations of Chang-shu, the only Christian in the place has passed away. He was an old man of seventy-eight, and had a triumphant end, exhorting his relatives and neighbors to believe on Jesus, and singing hymns in a triumphant manner. Just before he passed away his joy found vent in a happy laugh. Such a death scene, so different to a heathen's end, cannot but impress the people.

Province of Hu-nan.

Area, 83,380 square miles; Population, 22,169,673, or 266 per square mile.

C.I.M. WORK COMMENCED — ITINERATIONS FROM 1875; SETTLED WORK, 1898.

4 STATIONS; OUT-STATIONS; 8 MISSIONARIES (2 ON FURLOUGH); NATIVE HELPERS; COMMUNICANTS.

Postal Address, Direct to Stations via Sha-si. Those marked 1, to Changsha via Hankow.

CHANGTEH, 1898.

I. CHANGSHA, 1898.

W. E. Hampson ... 1899 I. PAO-KING FU, 1902.

T. A. P. Clinton (*absent*) 1894 F. A. Keller, B.M., M.D.

CHENCHAU, 1898.

F. Kampmann ... 1897

A. P. Quirnbach ... 1897 (U.S.A.) ... 1897

W. Gemmell (*absent*) ... 1894

H. B. Stewart ... 1899 Mrs. Keller (*nee* Tilley) 1898

Hu-nan.

The sad event of the year in this province was the murder of Messrs. Bruce and Lowis, in the city of Ch'en-chau, to which reference has been made. The station has not yet been reopened.

At Chang-sha God has been giving blessing, fourteen having been baptized during the first half of the year. One of these, an ex-official, has offered his house, outside the South Gate, rent free, for daily meetings. Another of those baptized was the mother of our first convert in Hu-nan,

and the first woman to be baptized in Hu-nan's capital. The Mission also took part, with other societies, in the distribution of Scriptures and books at the Triennial Examination.

Pao-king Fu is a comparatively small city but a very busy one. Here Mr. Kampmann has succeeded in opening a new station, though he had to retire for a time. In December, 1,300 copies of the Gospels, in Wen-li, were distributed to the students, and were, on the whole, well received.

Cash Abstract from January first to December thirty-first, 1902.

GENERAL MISSION FUNDS.

Receipts :—

Balances from 1901 :—

General Fund Account	\$ 279 43
Outfit and Passage Account	33 33
	<hr/> \$ 312 76

Received in 1902 :—

Missionary Account : for the support of missionaries in China and at home ...	18,020 32
Native Helper Account : for support of pastors, evangelists and Bible-women ...	3,234 14
Native School Account : for support of native children in schools in China...	146 48
Foreign Special Account : for famine relief, purchase of Gospels, tracts, etc. ...	2,464 47
Outfit and Passage Account : for outfits and travelling expenses of missionaries to China	4,659 90

General purposes :—

For publication of "CHINA'S MILLIONS"	557 32
For publication of Mission literature...	35 00
For general Mission use	14,946 56
For rental and furnishing of Home at Philadelphia, and for improvements upon Home at Toronto	2,264 30
For fund toward purchasing a Home at Philadelphia	3,700 00
	<hr/> 21,503 18

\$ 50,341 25

Disbursements :—

Missionary Account : remitted to China and paid out at home for support of missionaries	\$23,813 06
Native Helper Account : remitted to China for support of pastors, evangelists and Bible-women	3,234 14
Native School Account : remitted to China for native children in schools	146 48
Foreign Special Account : remitted to China for famine relief, purchase of Gospels, tracts, etc.	2,464 47
Outfits and passages to China	5,111 16

General purposes :—

For candidates' travelling expenses and for their testing and training in the Mission Homes	\$ 203 14
For travelling expenses of officers, office helpers and deputation workers	339 82
For support of officers and families and for entertainment of visitors in the Mission Homes	1,536 10
For support of office and home helpers	2,573 82
For rental, furnishing, improvements and repairs of Mission Homes, for rental of offices, and for fuel, gas and water*	3,006 09
For taxes and insurance	367 27
For office fixtures, printing, stationery, postage, telegrams, etc.	726 91
For printing and circulation of "China's Millions"	982 32
For publication of Mission literature	35 00
For bank charges	7 97
	<hr/> 9,778 44

Cash in hand :—

General Fund Account	501 15
Outfit and Passage Account	419 67
Home Improvement, Furnishing and Purchase Account	4,872 68
	<hr/> 5,793 50
	<hr/> \$ 50,341 25 <hr/>

*This includes the rental of the Home in Germantown for 1903, the money having been paid in advance.

SPECIAL FUNDS.

Receipts :—

Balances from 1901 :—

"CHINA'S MILLIONS" Account	\$ 29 82
Prayer Union Account	38 88
Literature Account	169 15
Home Transmission Account	400 00
	<hr/> \$ 637 85

Received in 1902 :—

China Transmission Account : private gifts for personal use of missionaries in China	2,048 94
Home Transmission Account : remittances from missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	6,414 11
"CHINA'S MILLIONS" Account : subscriptions received... ..	669 35
Prayer Union Account : subscriptions received	81 42
Literature Account : sales of Mission literature	2,194 83
	<hr/> \$ 12,046 50 <hr/>

Disbursements :—

China Transmission Account : private gifts remitted to China for personal use of missionaries	\$ 2,048 94
Home Transmission Account : purchases of goods ordered by missionaries in China, repayment of moneys deposited in trust, and private gifts paid out to individuals at home	6,814 11
"CHINA'S MILLIONS" Account : subscriptions used for publication of "CHINA'S MILLIONS"	676 10
Prayer Union Account : for cards, circular letters and postage	108 75
Literature Account : for publications and purchase of Mission literature	2,242 43

Cash in hand :—

"CHINA'S MILLIONS" Account	\$ 23 07
Prayer Union Account	11 55
Literature Account	121 55
	<hr/> 156 17
	<hr/> \$ 12,046 50 <hr/>

The above Statement combines into one Cash Abstract the Philadelphia and Toronto Accounts. The Philadelphia Account, from January first to October first, 1902, has been audited and found correct, by F. S. Yeakle, of Norristown, Pa., and from October first to December thirty-first, by E. R. Roberts, of Philadelphia, Pa. The Toronto Account has been audited and found correct by J. Barnett, of Toronto, Ontario.

F. S. YEAKLE, E. R. ROBERTS, J. BARNETT.

Comparative Financial Statement from 1888 to 1903.

	1888	1889	1890	1891	1892	1893	1894
Missionary Account	\$ 3,111 55	\$ 2,280 97	\$ 5,863 68	\$ 7,937 40	\$ 11,140 63	\$ 9,960 88	\$ 11,960 46
Native Helper Account					1,142 00	813 15	1,311 10
Native School Account							104 41
Foreign Special Account							
General Fund Account	270 50	2,421 42	4,898 49	4,665 72	3,176 62	4,017 37	4,582 51
Outfit and Pass. Account		1,570 00	3,418 66	1,379 20	1,636 54	1,492 58	3,791 19
Building Fund Account							10 00
China Trans. Account	7 50		694 17	805 95	1,370 54	573 54	881 00
Home Trans. Account		498 05	1,523 72	2,226 43	2,338 81	2,143 47	2,402 45
"China's Millions"					492 64	1,261 46	1,588 25
Prayer Union Account						69 10	59 55
Literature Account		71 13		15		492 11	823 33
Total	3,389 55	6,841 57	16,398 72	17,014 85	21,297 78	20,823 66	27,514 25

1895	1896	1897	1898	1899	1900	1901	1902	Total.
\$ 15,533 30	\$ 15,687 05	\$ 15,191 49	\$ 16,587 58	\$ 12,967 48	\$ 13,906 94	\$ 15,555 37	\$ 18,020 32	\$ 169,941 40
1,173 00	1,128 20	1,994 50	2,232 00	3,080 98	2,503 35	2,485 00	3,234 14	21,097 42
112 78	71 50	163 79	227 57	156 21	132 00	123 60	146 48	1,238 34
			149 70	3,417 30	108 12	1,613 69	2,464 47	7,753 28
4,767 59	4,755 42	3,703 07	4,992 63	7,209 54	7,502 46	10,495 69	14,946 56	82,404 59
7,154 16	4,410 06	5,706 72	3,795 93	2,891 77	345 47	4,255 63	4,659 90	46,507 81
10 00				8,671 96	5,466 96	550 50	5,964 30	20,673 72
737 04	822 86	1,685 93	2,123 74	2,306 31	3,655 90	1,544 45	2,048 94	19,257 87
1,872 79	2,710 60	5,707 63	3,334 00	2,942 56	4,783 95	11,004 73	6,414 11	49,903 30
1,306 81	1,587 77	1,407 75	1,272 99	1,484 42	1,409 76	987 77	1,226 67	14,026 29
79 30	39 75	51 93	65 45	122 97	73 86	53 46	81 42	696 79
573 64	665 12	299 71	315 86	563 31	804 93	1,129 62	2,229 83	7,968 74
33,320 41	31,878 33	35,912 52	35,097 45	45,814 81	40,693 70	49,798 51	61,437 14	441,469 55

Abstract of China Accounts.

Disposition of Funds remitted from England, America and Australasia, and Donations received in China during 1902.

DR.	Tls.		CR.	
	cts.	Tls.	cts.	Tls.
To Balance		89,126 73	General and Special Accounts :—	
General and Special Accounts :			By Payments to Missionaries—	
Remittances from England :			For Personal Use	189,873 72
Nov., 1901, to Nov., 1902—			For the Support of Native Helpers,	
Funds for General Purposes			Rents, Repairs of Houses and Chapels,	
of the Mission	£18,900 0 0		Travelling Expenses, and Sundry	
Special Donations (includ-			Outlays on account of Stations and	
ing Morton Legacy £12,			Out-stations of the Mission	56,204 92
521 13s. 9d.)	15,448 0 1		For Expenses of Boarding and Day	
*£34,348 0 1			Schools	10,684 06
£34,348 0s. 1d. produced at		293,751 33	For Medical Missionary Work, includ-	
current rates of Exchange			ing Hospital, Dispensary, and Opium	
Donations in China and Re-			Refuge Expenses	2,422 77
ceipts from America and			For Houses Accounts (including Special	
Australasia, (= at 2s. 4			Funds Tls. 49,703 15 for New Premises	
1-16d., £7,245 6s. 8d.) ...		61,964 55	in the following places :—Chefoo,	
From Rents, Exchange and			Chen-chau, Chau-kia-keo, Hang-chau,	
Interest Account (= at 2s.			Hoh-chau, Ing-shan, Kia-ting, Kiong-	
4 1-16d., £513 18s. 6d.) ...		4,395 27	chau, Lao-ho-keo, Nan-chang, Nan-	
Sale of Property at Wu-			pu, Shae-k'i-tien, Shuen-teh, Sin-	
chang and Chefoo		1,850 00	feng, Sui-fu, Sui-ting, Ta-li, Ta-ning,	
		361,961 15	Wan-hsien, Wen-chau, etc.)	63,155 60
			For Passages to England, America and	
			Australasia (including special dona-	
			tions Tls. 3,446 09)	11,329 33
			For Relief of Native Christians, and	
			Famine Fund	2,374 55
				336,044 95
			Balance carried forward	115,042 93
				Tls. 451,087 88
			(Tls. 451,087 88 at 2s. 4 1-16d.=£52,744 7s. 10d.)	

* NOTE—This amount includes the sum of £1,767 4s. 4d. remitted to China during Nov. and Dec., 1901, which was not acknowledged in the Cash Account for 1901. On the other hand, it does not include the sum of £2,169 7s. 6d. remitted to China during Nov. and Dec., 1902.

We have examined the above Abstract with the returns from China and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

1 Finsbury Circus, London, E.C., 28th April, 1903.

(Signed) ARTHUR J. HILL, VELLACOTT & Co.

Chartered Accountants.

Bank, which is tantamount to the Russian Government. The Germans are to construct a branch line from their Shantung trunk line to connect with Chengting Fu, thus making Chengting an important junction. Another German branch line will connect their trunk line with K'ai-feng Fu. Seventy-five miles of the line which the Peking syndicate is building to convey Shan-si coal and iron to the Yellow River, and thence to the Grand Canal, is already completed. This line is 700 miles from any sea-port.

AT A SPECIAL MEETING of the Shanghai Missionary Association, held in June, 1903, it was decided that a memorial building should be erected to perpetuate the memory of the Christian martyrs of the Protestant Church who have fallen in China during the last century. Towards this object two donations of \$1,000 have already been contributed.

THE AFFECTION of native Christians for those who have labored among them has seldom been more touchingly illustrated than in the case of the members of the Church at P'ing-yang and K'uh-u, Shan-si, for Mr. and Mrs. Duncan Kay, whose lives were laid down in September, 1900. The Christians are now showing their appreciation of the lives which were spent for their sakes, in loving thought and desire for the welfare of the orphan children. We have been deeply touched, as all who read it will be, by the following letter from Mr. Lutley to the treasurer of the Mission in Shanghai:

P'ing-iao, July 15.

"I am requesting Mr. Milsum to send you the following sums for transmission to Tom and Lina Kay, to be divided between them equally:—

S'hai Tls.

From the members of the K'uh-u Church.....	82 30
From the members of the P'ing-yang Fu Church	26 70

S'hai Tls. 109 00

The members of the Church at K'uh-u and P'ing-yang desire that Master Tom and Miss Lina will kindly accept of the above as a small token of their love and esteem for their beloved father and mother, who labored for so many years among them; and also desire to express their deep sympathy with them in the great loss they have sustained in the death of their honored father and mother and younger brother and sister, and assure them of their earnest prayers for their welfare and happiness."

THE GREAT DEMAND for the Scriptures still continues in China. The British and Foreign Bible Society reports that between the dates of January 1st and August 5th of the present year, no fewer than 1,431,490 books were received from the press. All these were not, of course, put into circulation at once but the large number of 543,607 copies were issued from the Shanghai depot, which is 27,000 in excess of those sent out during the corresponding months of 1902. There is surely abundant cause for thanksgiving when the prayer that "The Word of the Lord may run and be glorified," is being so wonderfully answered.

Ho-nan.

KUANG-CHAU. — "The Kuang-chau Church, thank God, is prospering. On account of the hall having become too small, and owing to a good many new enquirers, as well as some old ones, living in the western suburb of the north city, I have in answer to much prayer, felt led to open a street chapel there, too. The rent, which is 1,100 cash a month, is contributed half by the Church and half by myself. You will be glad to hear that the Kuang-chau Christians, every Sunday afternoon after meeting in the main hall for prayer, divide themselves into two or three bands of six people each, and hold open-air meetings in different quarters of the city, thus giving many people, who do not care or have not time to come to the chapel, opportunities of hearing the Gospel of Jesus. May I ask you kindly to pray for us all here, and for blessing on the work?"—*A. Argento*.

Si-chuen

NAN-PU. — "A fortnight ago we accepted six men and three women as inquirers, and two sets of idols were on that day destroyed.

"Bishop Cassels was with us last week. He examined candidates for baptism, and we hope, on his return, in about a fortnight, that seven men and two women may be received. Our weekly classes are well attended and Sunday services are packed. We shall have to try to build a chapel soon, for we have not room for our people."—(Miss) *F. Lloyd*.

WAN HSIEN. — "We have much to encourage us in the work. More idols have been put away, and new members added to our men's general class held on Thursday. Some women, who have not before been interested, are now coming about. On Friday, May 8th, we had another quiet day with our native helpers. This means the strengthening of each other's hands in the work.

"The work at our recently opened outstation, Yang-ho-k'i, is growing; some forty are present at the services there. Our native helper, Mr. Chao, is now away at Li-chuen Hsien, in Hu-peh. There seems to be quite a number interested there, and we want to keep in touch with them."—*W. C. Taylor*.

Shen-si.

HAN-CHENG. "At the gathering we had here some weeks ago five of our enquirers received baptism. Please pray much for all of them. Two of the five are men, both teachers, and as it seems now, they are in real earnest for the salvation of other souls. They went out to a village together last week to preach, and came home very much encouraged. One of the women who lately received baptism has gifts as a Bible-woman; her daughter also, aged fifteen, is a gifted girl. The latter was here a little while before she was baptized, and has already nearly read through the New Testament. She is good help to the women in teaching them

to read. Her mother is going with me visiting, and it is a joy to hear her testify for the Lord, and to see how the women listen. Please pray especially for her, that she may be kept humble, so that the Lord can use her, and also for the girl, that she may be trained in the best way for much usefulness. They have been through suffering, but we can see how the Lord uses that many times to keep us low and humble at his feet."—(Miss) *Sigrid Bengtson*.

Monthly Notes.

DEPARTURES.

October 3rd, from Seattle, per S.S. Aki Maru, Mr. and Mrs. F. C. H. Dreyer and child, Mr. and Mrs. R. B. Whittlesey and three children, Misses E. Higgs, I. Ross, M. Allen, E. C. Forsberg, for Shanghai, returning.

ARRIVAL.

October 4th, at New York, Miss Hannah Bance, from London.

MARRIAGE.

July 7th, at Pao-ning, George A. Rogers to Miss R. C. Arnott.

BIRTHS.

July 6th, at Chung-king, the wife of A. H. Broomhall, of a son.

July 6th, at Adelaide, Australia, the wife of A. G. Nicholls, of a son.

July 10th, at Adelaide, Australia, the wife of C. B. Barnett, of a daughter—Rita.

July 12th, at Shae-k'i-tien, the wife of H. S. Conway, of a daughter.

August 1st, at Chen-kiang, the wife of Charles Best of a son—Wilbur Ford.

DEATHS.

July 26th, at Shae-k'i-tien, the infant daughter of H. S. Conway.

August 26th, at Rao-chau, Kiang-si, Miss Gertrude H. Wood, of dysentery.

Recent Baptisms.

KAN-SUH—			
Ts'in-chau and out-station	...	...	7
SHEN-SI—			
Mei Hsien	...	...	5
Han-ch'eng	...	...	5
SHAN-SI—			
U-u	...	...	3
HO-NAN—			
Kuang-chau and out-station	...	...	8
KUEI-CHAU—			
Tu-shan	...	...	3
KIANG-SI—			
Kien-ch'ang (out-station)	...	...	2
GAN-HWUY—			
Lai-an (out-station)	...	...	1
Cheng-iang-kuan	...	...	1
CHEH-KIANG—			
Huang-ien and out-stations	...	...	6
Wun-chau	...	...	12
Song-iang	...	...	5
Long-ch'uen (out-station)	...	...	2
			60
Total during 1903	...	...	708

Editorial Notes

MONTHLY TEXT.—“*He that sleepeth in harvest is a son that causeth shame.*”—PROVERBS 10 : 5.

WE are taking the liberty of printing this month, a recently taken photograph of the beloved Secretary and Treasurer of the Mission, at Toronto, Mr. J. S. Helmer. This is done without Mr. Helmer's permission, and we offer him our apologies for the liberty thus taken. The photograph was taken by Mr. Helmer's son, in the garden of their Lockport home, and is such a speaking likeness that we feel sure the friends of the Mission will appreciate seeing it. As Mr. Helmer's face is thus looked upon, we trust that praise will be offered by many to God for His having made to the Mission such a blessed gift as that of Mr. Helmer's life and service, as well as that of his beloved wife. Such gifts are the tokens of the Spirit's presence and power in the Mission, and for them we can not be too grateful. May God's abiding blessing rest upon Mr. and Mrs. Helmer, as they continue their service in behalf of the Mission and China.

What a pleasure it is to say goodbye, sometimes! That pleasure we had on the evening of September 25th, when we met in the Guild Hall to say farewell to Mr. and Mrs. Dreyer, Miss Higgs from England, Miss Robson and Miss Allen. Not that we were glad to lose from our midst the friends we had learned to love. The joy lay in our having buried the selfish feelings that would keep our friends with us, and in entering into their joy and anticipation. They were all returning to a land where they had suffered much, and through that suffering it had become doubly dear; to a people loved before, but precious now that they were fellow sufferers for the Kingdom of Christ; and to “other sheep” whom they must bring. The Hall was well filled with a deeply interested, sympathetic audience of those who listened with tearful eyes to the words of hope and courage which fell from the lips of our friends. Not one word of fear or doubt escaped their lips; with their own hearts stayed upon God, they were able to steady the trembling hearts of those who heard them. Mr. Butland's warm tribute to the “heroes and heroines of the Cross,” seemed to find no echo in their hearts; they were simple servants, doing the will of their Master, and “woe” would be to them if they preached not the Gospel. Mr. Frost's few words at the close came as a benediction to many. Altogether the Farewell was a blessed time, and we are sure that many will follow our dear friends with their prayers.

The missionary party composed of Mr. and Mrs. F. C. H. Dreyer and child, Miss E. Higgs from England, and Miss M. Allen of Toronto, left Toronto on Saturday morning, Sept. 26th, and was joined in Chicago the following Monday by Mr. and Mrs. R. B. Whittlesey and three children, of Cleveland, Ohio; in Montana by Miss I. Ross of Guelph, Ont., and in Seattle by Miss E. C. Forsberg of Pennock, Minn. These friends were accompanied by Misses MacIntosh and Robertson of the Canadian Presbyterian Mission. Letters mailed at Victoria have been received from the party. They report having been kindly met at Seattle by friends. All were well and grateful for the many mercies received thus far on their journey.

While Mr. Frost was in Toronto, two Council Meetings were held, upon Tuesday afternoon, September 29th, and upon Wednesday morning, September 30th. A full attendance was present, and very unanimous and profitable meetings were held. Mr. Frost gave to the Council a general report of the development of the work of the Mission at the two centres of Toronto and Philadelphia, and plans were afterwards dis-

cussed for the further development of the service of the Mission on this continent. Once more the need of earnest, united prayer was emphasized, and the decisions reached had the special end in view of securing more prayer. May we not take occasion in reporting this, to ask our friends to remember us with increased earnestness. The Mission has many special needs at this time, chief among which is a considerable increase in the number of young men and women workers for China, strong of body, mind, and spirit, brave of heart, and consecrated of life. Let prevailing prayer be made for this and other needful blessings, and God will hear and answer.

We feel constrained to ask the prayers of our Christian friends for the members of our Council. We fear that these beloved servants of the Lord may not be so often remembered by those who pray for us, as some others in the Mission, such as the Mission officials and the missionaries. But they need prayer, and will greatly appreciate it, for their duties are heavy as they meet from time to time to advise with the Directors concerning Mission affairs, and it will only be God's wisdom given to them in answer to prayer, that will enable them to rightly fulfil their ministry. And in praying for these brethren, may remembrance be had of them also in their other spheres of service. Several of our Council Members stand in exalted places in the Church, and are being greatly used of God in His service. Let us praise God for this, and at the same time plead with the Lord that they may be kept of Him and be increasingly fruitful unto good works. We would ask special prayer at the present time for Dr. Torrey, in connection with his much blessed evangelistic campaign in England.

The reports which come to us from China continue to be of an exceedingly interesting and encouraging nature. The present is certainly a day of special opportunity, not only from the standpoint of free access to the people, but also because of God's movings upon their hearts by the Holy Ghost. It is not always that even holy men and women of God are given to reap, particularly in such a land as China, though they do sow with tears and in faith. But this time seems to be God's appointed time both for sowing and for reaping. As for sowing, the fields lie open and prepared on every side; and as for reaping, a steady ingathering is being secured, and even in stations where seldom before have like results been obtained. Let us thank God and take courage. There is no telling what He may not be ready to do for us and with us, if we will but wait upon Him and believe.

The Mission has been called, of late, to mourn the death of several valued workers, particularly Mrs. Conway of Ho-nan, and Mrs. Linder of Shan-si, both of whom will be sadly missed. And now, just as we go press, comes the sad news of the falling asleep of one of our own beloved workers, Miss Gertrude H. Wood, of Toronto, who went out from us in 1898, and who has labored for the time of her service in China, on the Kwang-sin River, in the province of Kiang-si. We learn that Miss Wood fell sick of dysentery in August, and after only five days of sickness, succumbed to that disease, passing away on August 26th. We mourn her loss, for it is a great one; and we offer our deepest sympathies to the brothers and sisters who mourn as we can not. May the Spirit sanctify these sad afflictions to us, in making us all more fully devoted to the work of the Lord in China.

Information for Correspondents.

Consulting Director: REV. J. HUDSON TAYLOR, London, Eng.

General Director: D. E. HOSTE, Shanghai, China.

Director for North America: HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to MR. HENRY W. FROST, Acting Secretary, 702 Witherspoon Building, Philadelphia, Pa., or to MR. J. S. HELMER, Secretary-Treasurer, 507 Church Street, Toronto, Ont.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

SEPT., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
5-444.....	\$ 1 25	449.....	\$ 1 00	455.....	\$ 4 00	24-461.....	\$15 00	30-467.....	\$ 9 00
445.....	42 00	9-450.....	30 00	456.....	7 00	462.....	1 50	468.....	5 00
446.....	142 50	10-451.....	100 00	18-457.....	5 00	463.....	175 00		
447.....	5 00	11-452.....	3 00	19-458.....	25 00	25-464.....	50 00		\$911 83
7-448.....	1 25	14-453.....	224 83	21-459.....	5 00	465.....	20 00		
		17-454.....	30 00	22-460.....	5 00	466.....	4 50		

FOR SPECIAL PURPOSES:

SEPT., 1903.		Date No.	Amount	Date No.	Amount
Date No.	Amount				
1-66.....	\$ 1 74	22-69.....	\$ 4 00		
8-67.....	13	30-70.....	7 00		
21-68.....	1 60				
					\$14 47

From Toronto.

FOR GENERAL PURPOSES:

SEPT., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
1-591.....	\$ 14 14	7-599.....	\$ 2 50	15-608.....	\$ 7 00	22-617.....	\$29 30	626.....	\$ 3 00
2-592.....	26 00	600.....	50 00	609.....	5 00	24-618.....	2 00	627.....	40 00
593.....	12 00	8-601.....	2 42	16-610.....	5 00	619.....	5 00	628.....	32 75
594.....	25 00	602.....	25 00	611.....	50 00	25-620.....	34 00	28-629.....	5 25
3-595.....	25 00	11-603.....	2 00	612.....	21 00	621.....	25 00	630.....	30 00
4-596.....	2 00	604.....	5 00	18-613.....	20 00	622.....	50 00	631.....	16 00
597.....	5 00	605.....	1 00	614.....	1 50	623.....	17 00	30-632.....	1 00
598.....	5 00	606.....	5 00	21-615.....	10 00	624.....	5 00	633.....	4 61
599.....	5 00	607.....	20 00	616.....	100 00	26-625.....	6 00	634.....	2 55
									\$755 02

FOR SPECIAL PURPOSES:

SEPT., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount								
1-221.....	\$11 10	3-226.....	\$ 1 53	14-232.....	\$ 1 62	238.....	\$12 50	26-244.....	\$10 00
222.....	34 59	7-227.....	2 00	15-233.....	2 25	239.....	21 16	29-245.....	5 00
223.....	7 35	8-228.....	1 00	16-234.....	5 00	240.....	24 15	30-246.....	2 25
224.....	2 98	9-229.....	25 00	21-235.....	10 00	241.....	4 75		
225.....	70	230.....	5 00	236.....	25 00	242.....	10 00		\$232 79
		12-231.....	75	22-237.....	3 36	243.....	3 75		

FROM PHILADELPHIA—For General Purposes.....		\$ 911 83	
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			\$926 30
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			987 81
			\$ 1,914 11
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These Publications may be ordered from the offices of the Mission, 702 Witherspoon Building, Philadelphia, Pa., and 507 Church Street, Toronto, Ont. All prices include postage.

以便以設耳

耶和華以拉

China's Millions

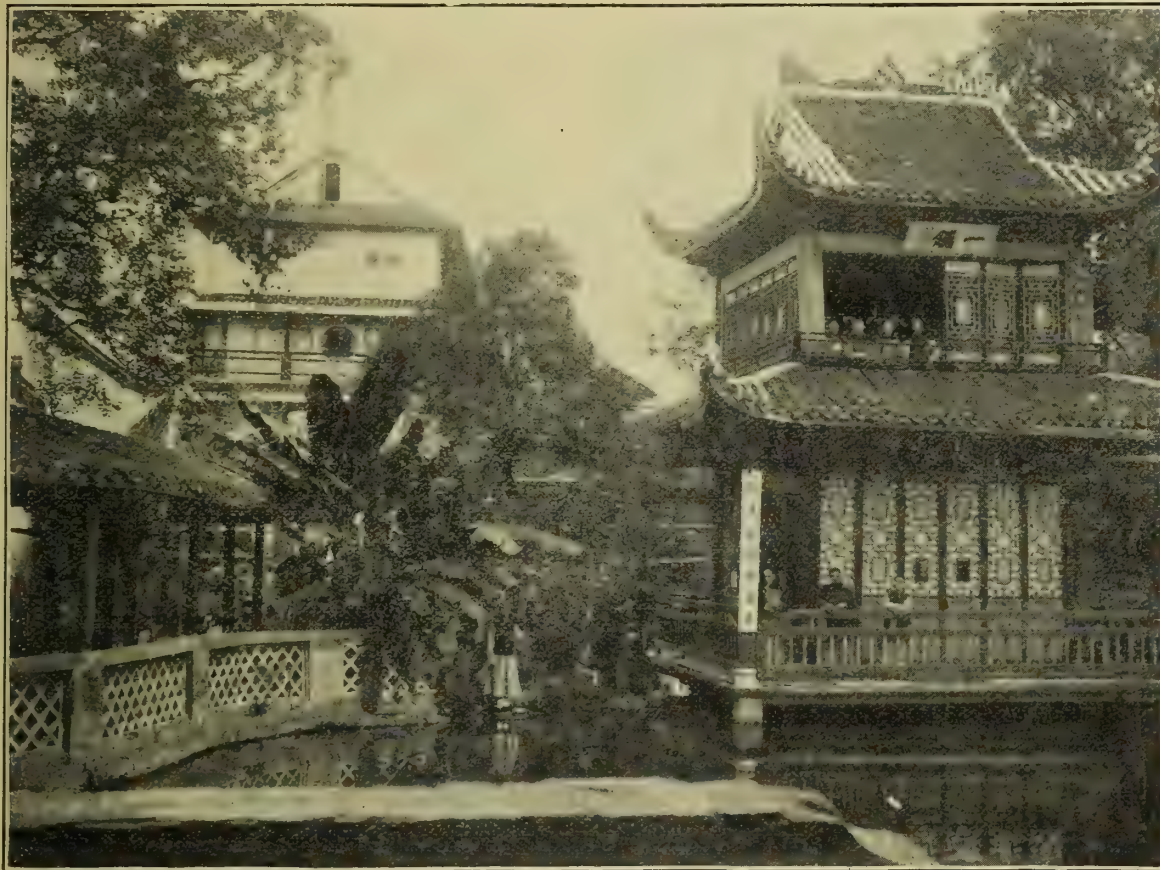


Photo by]

PRIVATE RESIDENCE OF CAPTAIN CH'EN, NEAR GOVERNOR'S
YA-MEN CHANG-SHA, HU-NAN.

[Native Photographer

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IN CANADA
507 Church Street, Toronto, Ontario.

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I give and bequeath to the China Inland Mission, the sum of.....dollars ; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places :

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	- - -	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- - -	Every Friday, at 8 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	{	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- town Avenue	- - -	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	{	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	- - -	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	{	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- ton Boulevard	- - -	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	- - -	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	- - -	1st Monday of each month, at 7.30 p.m.

CHINA'S MILLIONS

The Glory of the Lord.

An Address By Rev. John Southey.

I HAVE been reading once again the wonderful book of Genesis, and it is so sweet to follow Abraham from place to place, and to see the childless old man walking by faith in God, building his altar and calling on the name of the Lord, and I sometimes wonder whether Abraham in his wildest dreams ever thought of the time of blessing and power and glory that would be in that land in the days of Solomon his son. But God is so great, and God is so high, that man is never able to comprehend the half of His purposes; and so God did for Abraham exceeding abundantly above all he asked or thought, and in due time He led Israel out of Egypt, through the wilderness, cast out the nations before them, and planted them in the land of promise; and then, in due time He gave them the privilege of giving Him their silver and their gold, and of building that magnificent temple to His holy name; and as we read in 1 Kings 8: 10, 11, 41—9: 7, when the temple was finished, and when they dedicated it, the glory of the Lord filled it, and the glory of the Lord was so real there that even the priests could not stand to minister before God. Oh, my friends, nothing on this earth can be compared to the glory of God. Those great blocks of marble beautifully fitted together, all that gold and silver and cedar wood—after all what were they if the glory of God had not been there? Egypt could have built just such another place, Babylon could have built just such another place. The true beauty and the true magnificence of that house was not the silver and the gold and the costly stones, but the presence of God in the midst. Then, as you will remember, when Solomon was communing with God that night, God told him this—that though He had permitted the people to build that house to His name, and though He had filled it with His glory, and though He had said “I will cause My name to dwell there,” yet if he and his people were disobedient to His commands, though the house was so great, He would utterly destroy it, and cast His people Israel out of His sight.

ISRAEL'S GLORY.

Now read what vs. 41 says concerning “the stranger that is not of thy people.” You remember God promised Abraham that in him and in his seed should all the nations of the earth be blessed, and I think that even before the Lord Jesus Christ came, God’s thought was that His presence and His blessing, His wisdom and His power should be so marked in the

midst of His own people, that far-off nations should hear tidings of it, and like the Queen of Sheba, come and see the goodness and the greatness and the majesty of God; and so even before the Christ should come, in measure and in part all the nations should be blessed through Israel. Here, then, we have that wonderful picture, the glory of God filling the house—God in the midst of His people. There had not failed one word of all His good promise which He promised by the hand of Moses His servant. But I must remind you of one sad fact. Israel departed from God. The splendor and the magnificence seem to have turned their hearts away. At any rate, instead of destroying idolatry, and having no connection with it, as God commanded them, they began to assimilate all the idolatry and sinfulness of other lands, and God had to deal with them; and He raised up prophets and righteous men, rising up early and sending them, as it is so beautifully put, and so He pleaded with His people, but all in vain. They had no ears to hear their God.

JUDGMENT BEGINNING.

And now I want to turn you to the book of Ezekiel, and to show you a solemn picture that comes before us in that book. We read in the eighth chapter that the prophet Ezekiel was taken up by God in the spirit to Jerusalem, and that there God showed him the hideous abominations which were going on in His house. Then in the ninth chapter you find the solemn warning that judgment was to begin at God’s sanctuary. The angels of God were there, and they were commanded to smite and spare not, beginning at the sanctuary; and yet before God dealt in judgment He acted in grace, and all who sighed, and who cried because of all the abominations, had a mark set on them, and when the messenger of God went through to execute judgment, those who had sighed and cried were spared. But the passage I want to notice just now is the 23rd verse of the eleventh chapter:—“And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.”

Do you remember that we first read of the glory of the Lord filling the house? Here we have the glory of God going up from it. The house itself still stood. The great stones, and as much silver and gold as the spoilers had left, were there; the priesthood and the sacrifices were there, and all the externals were there;

but one thing was lacking—the glory of God had gone. “Ichabod” might well be written on every door. And it was not long after this that Nebuchadnezzar came up, and by the command of God burned the city with fire, and utterly destroyed the temple. A few hundred years afterwards, in order that the things concerning the Christ might be fulfilled, once again the nation, or a part of it, was in the land of their fathers, a second temple had been built, and there were the priesthood and the sacrifices; but oh, has it ever struck you that in the same night that the Lord was betrayed, He was not in the temple, He was not in the midst of the worship, he was not where the sacrifices were offered. He was in an upper room, and gathered round him were just a tiny handful of those whose hearts had been touched by grace, and who had left all to follow Him. Then, as you know, in due time God poured out His wrath, and from that day onwards, Jerusalem has been trodden down by the Gentiles, and will be till the times of the Gentiles shall be fulfilled.

ANOTHER NATION CHOSEN.

Now how does all that bear on us? Let us turn to Matt. 21 : 43, which was spoken to the Jews: “Therefore I say unto you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.”

Once again, turn to Rom. 11, part of the 20th and 21st verses: “Be not highminded, but fear” (and God is now speaking to Gentiles, and what does God say to the Gentiles?) “For if God spared not the natural branches, take heed lest He also spare not thee.”

Remember that at Pentecost God poured forth His Spirit. At Pentecost the Church of the Lord Jesus began to be gathered out, and the glory of God was there. The gathering was in an upper room. Just a little company of unlearned and poor men were there. There was no costly cathedral, there was not a sign of wealth or luxury, but the glory of God was in the midst, and the Holy Ghost was with them. The Holy Ghost could speak to them, and say “Separate Me this man or separate Me that man.” When they wanted men to look after the finances, they could get men full of the Holy Ghost and faith. When persecution arose, and they were threatened, they had but to gather together for prayer, and the Spirit of God was so with them that the very place was shaken where they were. It was the day of the Church’s glory.

And what was the glory of the Church of God? Not its splendid buildings, nor its sumptuous accessories of worship, but the Spirit of God in the midst. And what was the mission of the Church of God? What was the one thing the Lord left her to do? There was no temple to be built. There was to be no house made with hands, on which they were to lavish their silver and gold; but what was it the Lord left them to do? The Lord commanded them to evangelize the world. Remember, I do not say, *convert* the world—I say, *evangelize* the world. That was to be the work of the Church, and in order that it might be done, the Lord promised to be with them till the end of the age. Nineteen hundred years have

passed away, and, my brother and my sister, the work is not done. Make no mistake, notwithstanding the increased activity of the past few years, heathenism is gaining upon us by the sheer force of increase of population. Is it poverty that has kept the Church of God from doing the work? Look at your costly buildings. Look at the lavish expenditure on all that is pleasing to man. Sufficient money is obtained by one means or another to make our Christianity as attractive to our senses as it can possibly be made. And I say that a converted heathen coming to our shores, looking at our churches, and hearing what it costs to maintain them, would surely say, “Whatever the Church here knows or does not know, it certainly knows nothing of poverty.” So, it is not poverty that has kept God’s Church from doing God’s work. And if a heathen man came to us to-day, where would he go to find the Spirit of God so in the midst that he would fall on his face and say, “God is with you of a truth”? Where would he find the Spirit of God in the midst as in those first days? Where would he find the practical recognition of Jesus Christ as Head, and the Holy Ghost as the mighty controlling power in the midst? Oh, I ask you, with all our increase of wealth and riches, have we increased in power? Have we increased in the knowledge of God? Is the power of the Spirit of God more manifestly in our midst than it was in that little Church at Pentecost?

Let us remember one other thing. Just as Ezekiel had a vision and saw the corruptions of Israel, and the glory of God departing from their midst, so John had a vision in Patmos, and in it had revealed to him by the Lord Himself the state of the seven churches of Asia. There was one church rich and increased with goods, and that said it had need of nothing; there was the church with the ministry and the Lord’s Table. There was all the appearance of church life, but the glory had departed, for the Lord said, “I will spue thee out of My mouth,” words more awful than He ever spoke concerning Israel. Let us remind ourselves that the Church is not here to please itself. It is not here to indulge in mere will worship. It is not here to make itself comfortable, and to keep all the good things, and to let fall just a few of its crumbs to the heathen dogs under the table. That is not God’s thought concerning His Church. God wills His Church to have bowels of compassion and tender mercies, to have a heart like the heart of the Son of God Himself, who left the ninety and nine sheep that He might go to the wilderness to find the one that had gone astray.

“NEITHER WILL HE SPARE THEE.”

What was the Lord’s message to the Jews of His day? “But the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.” The Kingdom of God was taken from them, and the blessed privilege of evangelizing the world passed into the hands of the Church of God. Now, remember, also “If God spared not the natural branches, neither will He spare you.” I solemnly believe—I am not a prophet, but I do most solemnly believe—that the day of grace for the Church of God is running to its close. I believe the time is drawing

near of which Peter spake when he said "Judgment must begin at the house of God." Nineteen hundred years to evangelize this little world! Nineteen hundred years, and in this last century the earth has been so marvellously joined together that in a very few weeks we can get to almost any part of it. Nineteen hundred years, and with every sign of affluence and comfort among professing Christians, one half the world does not know that Jesus Christ has died. "If God spareth not the natural branches, take heed that He spare not thee." Look at it, my friends, as you please, there is a distinct set-back in missionary work. The missionary revival that commenced some years ago seems on the wane, and not Australia only, but England and the United States also are feeling it. Those who look closely at these things know that there is at present a distinct going back. Volunteers are fewer, silver and gold are not so plentiful. The world is open to the Gospel, and the world is waiting for the Gospel. God has set open doors before us, and I verily believe that if we enter not in speedily, the doors will be shut against us, and the wonderful opportunity and privilege will be taken away.

But let us look at our own personal responsibility. You know that, in Ezekiel's day, God said "Set a mark upon the foreheads of the men that sigh and cry." Are we sighing and crying for these things? I wonder how many of us here know anything of a burdened heart. I wonder how many know the hand of God upon the soul, pressing us down on our knees, and drawing out our hearts in strong crying to Him? It is no use now speaking to the Church as a whole. We must speak to individuals, and if it is a solemn thing to speak to you about this, it is a solemn thing also to listen, because, my dear brother and sister, God has a path for you, and God has a will for you, and if you turn to a life of self-love, and if you turn to a life of self-pleasing, and if you turn to a life of forgetfulness of the will of God and the purposes of God, the same God who spared not the natural branches will not spare thee.

DEPARTURE FROM THE OLD LANDMARKS.

I do not know whether I am right or not, but there are two things pressing themselves on my heart—one is this: a part of the indifference that is so prevalent, and seems gaining ground, is due to the fact that so many of God's children have departed from the old landmarks. A friend said to me only the other day,

"I am rarely ever inside of a church where the old Gospel of the Grace of God is preached." Do you and I remember that we were children of wrath? Do we remember that by grace we were saved? Do we remember that we owe everything to Him who died for us on the cross? Do we remember that if we are in Christ we have been saved from hell? Do we believe it? I speak to you as those who know the Lord, do you give thanks to God that He saved you from hell? Have you realized it? *Because where you and I were in our unconverted days walking according to the spirit who worketh in the sons of disobedience*, there are the heathen to-day. The same peril that was our peril, is their peril to-day. The way of salvation for us is the way of salvation for them—salvation through the finished work of Jesus Christ. It is not a question of altering a man's religion; it is not a question of civilization or education; it is a question of salvation. Because we forget this, and because we forget what God has saved us from, and because we forget the urgent need of the heathen, and because we forget our Lord's command, therefore our hands grow slack, and the work of God is left undone.

And my other thought is this. With all the cry of lack of funds, one sees no lack when it comes to questions of personal comfort. Are we forgetting that we are the followers of Him who had not where to lay His head; the followers of Him who, though he was rich, for our sakes became poor? Are we getting so used to luxury, that we mistake luxuries for necessities? When the tidings of the recent martyrdoms reached us, why was it that even some of God's children said that it was wrong and a sin to let those servants of God die out there in China? Was it because we have become so worldly that we think it strange when some fiery trial overtakes us? Was it because we are so at home in the world that we forget that we are followers of the Lamb of God, and so, directly trial or death or suffering comes, even some of those who are Christ's rise up and say there must be something wrong. Blessed be God most High, there was nothing wrong. Not a hair of their head perished. It is well with them. They are with their God. They do not regret it. May God forgive those who say it was a sin to let them suffer for His Name's sake. And may God Almighty bring us to the pilgrim and stranger life. May He enable us to have a conscience void of offence, so that we may look up into His blessed face at His coming and say, "My Lord, all that Thou hast given me to do, that have I done."

The Province of Hu-nan.

BY MARSHALL BROOMHALL, M.A.

THE province of Hu-nan was originally one with the province of Hu-peh, being then designated Liang-hu.

Though now divided into two provinces, each with its own provincial governor, they are still united under one viceroy, who resides at Wu-ch'ang.

The province of Hu-nan will ever be remembered in missionary records as the province which was the last to yield to the persistent prayers and efforts of the missionary to gain admittance. Its area, 74,400 square miles, is a

little less than that of England and Scotland combined and its population of twenty-one millions is equal to the united populations of Spain and Portugal. Roughly speaking, the province may be described as a great square, with its main river, the Siang, running from its southern border almost due north into the Tong-ting Lake; and the River Yuen, less navigable than the former, running from the east into the same lake. The valley of the Siang River is the proposed route of the Han-kow and Canton

railway; and one or two Missions are seeking to form a line of mission stations along the same route, thus uniting their work in the Kuang-Tung province with that in Central China.

Until recently the journey into Hu-nan from Han-kow was slow and tedious, but now one of the river steamers is making regular trips right into the heart of the province, taking but little over two days from Han-kow to Ch'ang-sha, the capital. At the recent distribution of Scriptures and Christian literature to the students at the Triennial Examinations in Ch'ang-sha, Mr. Archibald of the Scottish Bible Society, made the whole round trip from Han-kow to Ch'ang-sha and back within one week, including the time employed in the distribution of the books to the students in the capital.

MISSION WORK OF THE C.I.M.

As early as 1875 the C.I.M. attempted to gain an entrance into this province. Mr. Judd, with two Chinese Christians, visited it twice that year, once succeeding in renting premises in Yo-chau, but he was obliged to retire after being not a little roughly handled. In one of the issues of CHINA'S MILLIONS of that year the following words occur:

"It may be that we shall have to repeat the effort as often as did the Syrophenician woman her entreaties, but of ultimate success we cannot doubt." How persistent these efforts have been, and how much prayer has been offered before the present success has been attained, only eternity will reveal.

In 1877 the province was again visited by Mr. Judd, and also by Mr. George Clark. Early in 1880 two lady missionaries journeyed right through the province, and, in 1881 ladies stayed for a fortnight in a small place near Hong-kiang Hsien.

With the early efforts to enter this province, the name of Mr. Adam Dorward—worthily designated by many "The Apostle of Hu-nan"—will always be associated. Arriving in China in 1878, after study and work elsewhere, he devoted himself entirely to the work of evangelizing this province. On his first journey, which lasted five and a half months, he sold 13,000 tracts and nearly 1,800

Scriptures. For months and years, with no settled home, he toiled and labored, leaving an example of indomitable courage and unsurpassed patience and zeal in his Master's cause. After nearly eight years of strenuous labor for Hu-nan, he died in 1888. The anti-foreign outburst a few years later shut Hu-nan, and set men to pray anew for its doors to be reopened.

In 1895-6 a new and friendly governor did all he could to reverse the anti-foreign feeling which had existed, and gave to the London Missionary Society and to the C.I.M. a favorable proclamation. At this time the Rev. George Hunter and others volunteered for work in this province. The sudden death of Mr. Hunter, early in 1900, was a great loss to the province; and the Boxer crisis of the same year put a stop to all missionary work for a time. The murder of Messrs. Bruce and Lowis in 1902, shortly after their return to their work has been another heavy blow.

But though encountered by many difficulties, God has granted blessing upon the efforts of His servants. There are at present in the province, in connection with the C.I.M., four central stations and five missionaries, not including two who are at present on furlough. The last station to be opened was Pao-k'ing Fu, which will



Photo by

SCHOOL AT CH'ANG-SHA, HU-NAN.

[Native Photographer

Mr. W. E. Hampson and Professor Liu in centre

probably become a centre for workers from Germany.

OTHER SOCIETIES.

During the last year or two, since Hu-nan has been open, not a few Societies have pressed forward, but for many years the burden of Hu-nan has been on the heart of Dr. Griffith John, of the London Missionary Society. Through days of darkness and bitter opposition he has advocated by pen, and furthered by personal effort, the capture of this stronghold for Christ. Though not resident in the province, he has paid it many visits, has superintended the work of efficient Chinese preachers who have been laboring there, and exercised by his accurate knowledge and long experience in China, a powerful influence in the opening of the province to the Gospel. The L.M.S. have recently sold their premises at Yo-chau to the American Reformed Church, and their two European missionaries, Mr. Greig, and Dr. Peake, are now resident

at the prefectural city of Heng-chau, a long way down the Siang valley. The L.M.S. is hoping to occupy other places, but is at present working with native agents, largely under the direction of Mr. Peng. Many of the buildings at the out-stations have been mainly provided by the Chinese Christians: at Ch'ang-sha, Siang-t'an, Heng-shan, An-jen, K'i-yang, Hsin-shih-kai, Chang-ning, Lei-yang, Yung-chau, Kiu-tung, Yung-shing, Kwei-yang, Ch'en, Yi-chang, Tao, and Chiang-hua.

Mr. Archibald, of the National Bible Society of Scotland, who also resides at Han-kow, paid frequent visits to the province in the early and difficult years.

The Wesleyan Missionary Society have one European missionary, Rev. E. C. Cooper, with his Chinese colleague, the Rev. Lo Yu-shan, stationed at the capital, Ch'ang-sha.

The American Presbyterian Mission have decided on a

strong advance into this province. They have designated as many as eight missionaries to Hu-nan, have secured one station at Siang-t'an, and have made appropriations of funds for purchasing property in other cities.

The Finland Missionary Society have two workers stationed at Chang-teh.

In the capital, Ch'ang-sha, there are four other Societies represented, not including the L.M.S., the W.M.S., and the C.I.M., already mentioned. These are the Alliance, the American United Evangelicals, the American Episcopal, and the Norwegian Missions. Writing of this, Dr. John says: "It would have been as much as any foreigner's life was worth to attempt to enter Ch'ang-sha at that time (1897). The change is something wonderful. I cannot think of it without exclaiming, with wonder and gratitude, What hath God wrought! Ch'ang-sha is as open now as Han-kow." To God be all the glory!

Work Among the Women of Ch'ang-sha, Hu-nan.

BY MRS. F. A. KELLER.

THE many prayers that have ascended to God on behalf of the Hunanese women are beginning to be answered, and the wonderful way in which God is working among the women of Ch'ang-sha will, I am sure, fill your hearts with praise, and call forth more prayer that great numbers may be brought to the feet of Jesus.

Before I came to Ch'ang-sha last December, God had given Dr. Keller the joy of baptizing four women. Another was added to the Church in March, and now there are eight more who have been accepted, and will (D.V.) be baptized next week, making in all thirteen women who have been brought out of darkness into His marvellous light. The darkness out of which some of them came was indeed very great, for they had been given to opium smoking and gambling. Some, too, had been vegetarians for many years with the hope that by this self-denial they might atone for their sins.

It is beautiful to see their changed lives now and to know that they are followers of the true and only Savior.

Besides these Christians there are a number of enquirers who attend my classes three times a week.

These, too, we hope will be gathered in. All of them, Christians and enquirers, have unbound their feet and the feet of their daughters, not because any pressure has been brought to bear on them, but simply of their own free will, because they thought it would be pleasing to God. One case of a young woman who is going to be baptized soon, is most inter-



MRS. KELLER AND HER CLASS OF WOMEN AT CH'ANG-SHA, HU-NAN.

At the extreme left is Mrs. Li, the Bible-woman.

esting. She unbound her feet as soon as she believed the Gospel, and although they are only three and a half or four inches long, she is wearing shoes about six inches in length in order that her feet may grow rapidly. She wants them to grow as large as mine she says, so that the heathen man to whom she has been betrothed since a

child will not want her. It is impossible, according to Chinese law, to break the engagement, but if her feet are large and she insists on a Christian wedding, she hopes it will make him willing to give her up. She is studying her Bible most enthusiastically, and the rapidity with which she learns is simply marvellous. I feel that it is the Holy Spirit leading and guiding her.

All these women, with only one or two exceptions, read very nicely, and also understand what they are reading. This is one great advantage of work among the women of Hu-nan. A great many of them can read, even those who have never come in contact with foreigners. It is quite a common thing for women who visit me for the first time to read all the texts that are hung on the walls of my guest room. This, as you probably know, is not usual in China, for in most places the women are not educated at all, and very few can read. Many of the girls in Ch'ang-sha, I mean heathen girls, go to school and are taught just the same as boys. Both women and girls here have much more freedom than in most parts of China. They can go out to visit their friends, and can even do their own shopping if they choose.

I have large numbers coming daily to see me, and, as they seldom seem in a hurry, I have splendid opportunities of telling them the Gospel. Very often they will stay three or four hours. They come out of curiosity, of course, and usually want to see all our

rooms. After they have been shown about and had all their questions about my family and country answered, I can usually get them to listen to the story of Jesus. Sometimes they show real interest, and promise to come to the Sabbath services. Often they do come quite regularly, but it is a long time before they fully

understand the Truth. I find, however, that it is much easier for the Hunanese women to take in Scripture truth than for those in Shan-tung, among whom I worked formerly. The reason is that they are naturally more religiously inclined, they have some idea of sin, and they try in their own way to atone for it, many, very many of them becoming vegetarians for this reason. They are altogether a most interesting, intelligent, and friendly people.

Our little day school, composed of the sons and daughters of the Christians and enquirers, is progressing very nicely. We have fourteen scholars this term — such bright children. They start their studies at 8.30 in the morning, and continue until five o'clock in the afternoon, with a two hours' break at noon for their midday meal. Some of them seem really interested in the Gospel, and it is good to see their eagerness in answering any ques-

tions that are asked in the daily morning meetings. We trust that they may be led to give themselves to the Lord in their early years, and grow up to be good, useful men and women.



A CH'ANG-SHA SCHOOL GIRL.

The Work of Reconstruction at U-u, Shan-si.

BY E. J. COOPER.

THREE months have passed since I had the privilege of joining Mr. and Mrs. Lawson here (U-u, Shan-si). For the most part I have remained at the station, taking advantage of the summer when the people are busy in the fields, and also of the rainy season, to do some much needed study.

I have been much impressed with the progress made since Mr. Lawson's return in December, 1901. Then the mission buildings were an utter wreck. Now the compound is nearing completion. During the last month or so an opium refuge and boys' school have been erected in preparation for the winter's work.

It is, however, in the work of Church reconstruction that there is especial cause for thanksgiving. Who can

tell the disappointment and heart-burnings on returning to an apparently shattered Church after the fierce blast of persecution in 1900 had swept over it! What patience, faithfulness, and love have been needed to deal with the cases of backsliding, so that the reconstructed Church might be on sure foundations! The Lord has set His seal to this ministry. Those who have been received back now number thirty-three, and others are soon to follow; these figures, however, do not fairly represent the present state of the work.

At the last monthly gathering of the Church there were nearly two hundred people present, all more or less interested regular attendants. Some had come five, ten, and fifteen miles to be present, and two old men and a son

walked thirteen miles in the morning, attended the day's services, returning home after six p.m. Pray that the illuminating Spirit of God may reveal Jesus and Him crucified in attractive and sanctifying power to every heart. On that day (July 26th) Mr. Lawson had the joy of receiving by baptism three new members, viz., Sui Hai-ching and his wife, and Mrs. Li Kin-pan; these are the first to be baptized since the "troubles." All three give evidence of the new birth, and many signs of an excellent work of grace. A few facts concerning them may be of interest to readers of this article, and may call forth prayer for these converts.

SU HAI-CHING—A CHINESE CONVERT.

Su Hai-ching was converted not long before the Boxer rising. During that awful time, by the grace of God, he bore a good testimony. But first as to his unconverted days. At fifteen his father died, and two years later his mother, and he was left alone in the world. For some years he was a shepherd, then a pedlar, and latterly a grain merchant. In this last business he prospered for a time. When all was going well with him, thinking to do still better, he made a handsome offering at the Temple of Wealth, and in addition bought three earthen idols. He tells with shame of having spent a considerable sum in dressing up these gods with finery and paint, for worship in his home. He dates the decline of business from this time. Finally he was a ruined man through the embezzlements of his five assistants, who conspired to fleece him. The shop was closed, and he went forth with his wife, penniless. He then found employment with a farmer, near to a Taoist temple, where he worshipped much, and practised the Taoist rites for making his spirit "immortal." Not long after this, owing to an action for assault against another party, he had occasion to go to the city of T'uen-lu. There it was that the Gospel was first preached to him, by a Mr. Han, of that Church. Han, to our view, might be called one of those "foolish things" which God uses "to confound the mighty." Although Su paid little attention, Han subsequently visited him, prayed with him and for him until he was converted. God has His own ways of calling His chosen, so it was with Su. Again and again he resisted, until first his wife was laid low with typhus, and soon after himself. His illness left him nearly blind; his eyes gave him such pain that to bear it, he says, he resorted to the expedient of hitting his head with a stick. During his wife's illness he had destroyed the three earthen idols already mentioned, and had been induced to go to the chapel (but not on the Sabbath) where he purchased one of Dr. Wilson's pictures of the "Prodigal Son." This he had nailed up in his home, and often, as he ate his food, he had thought on the prodigal eating the husks in the far country as not unlike himself. Now in his extremity, distracted with pain, weak with illness, ruined in business, in the dead of night the Spirit of God spoke to his heart, and he determined to "seek his Father." The next day he surprised a Christian, who lived in the same court-yard, by saying he wanted to be taken to worship. Asked why, he

said "I am going to seek my Father." He staggered along to worship, his friend leading him by a stick, as he was unable to see. Arriving at the river, they were preparing to carry him over, when he discovered that his eyes were better, and that he could cross by himself. As he neared the chapel, neighbors asked him where he was going. He replied "To seek my Father." What joy it must have given to God to see this forlorn, thirsty soul "seeking his Father." Other Christians spoke to him as he approached the chapel, saying he must remove the red cloth from his queue and coat if he was going to chapel. This red cloth had been ordered by a sorceress, to be worn as a protection from devils. His wife had gone to her for advice on her husband's behalf. He readily tore it out now, nothing should hinder him in his quest for his Father.

Dr. Hewett, who was conducting the service, seeing Su there for the first time, called on him publicly to testify. Questioned as to his intentions concerning the Gospel, he said, "I am seeking my Father." Asked if he was willing to keep the Sabbath, he replied, "Yes, ten shoes of silver would not tempt me to break it." He was in earnest. He went home after the service, and in the presence of some of the Christians burnt the remaining idol and ancestral tablet. He was able to eat now, and his eyes became rapidly well, which he believed was his Father's goodness to him. Six days after, when reflecting on the love of Christ and the believer's privilege of yielding all to his Lord, as it is written in 2 Cor. 5: 14, 15, the Lord gave the seal of the Holy Spirit, and he has since been filled with joy. In 1900 he did much to preserve Dr. Hewett's life at great risk to his own. He delights to tell of God's protecting hand; although his life was sought from seven villages, the Lord hid him. Four men determined to slay him; these four would-be murderers are themselves dead, whilst he is preserved. When he heard of our flight from Lu-ch'eng, he prepared a cave and sent messengers with supplies, hoping to find us and bring us back to hide. God willed otherwise. I feel strangely drawn to this man, a true brother in Christ, and would ask the Lord's people to pray that he may be kept by the power of God.

His wife, who was baptized with him, resisted the strivings of God's Spirit for some months. It was not until she had passed through another illness that she yielded. Her testimony at her baptism was a very definite one.

Mrs. Li Kin-pan, the other new member, is a young, newly-married woman, who had been taught in Mrs. Lawson's school. At her baptism she told of her unwillingness to yield to her parents' entreaties to believe on the Lord Jesus Christ. She is now rejoicing in him. Her husband is one of the most promising men in the Church. Their home has a delightful Christian savour. Pray for them that this, their first love to Christ, may not wane, but increase yet more and more.

God is working: will you who love the Lord join us in prayer that grace may abound towards us as a Church unto the glory of our blessed Lord.

A Ten Days' Visit to Ta-ih Hsien, Si-chuen.

BY FAWCETT OLSON.

THE house in Ta-ih Hsien is anything but inviting: a small shop front with a dingy, dirty, small room behind—thick with cobwebs, and latterly visited by rats which peeped occasionally through the broken flooring—containing two beds, leaving scarcely room to move about. Had we not had the use of the inn next door (of which this house is a part) for our meals, we would have been poorly off. Our meals were taken in the public inn, and always more or less under the staring gaze of Chinese, who came in to see what and how the foreigner eats. But you get used to almost anything in time. Our saucepans, plates, and dishes were a source of never-ending wonder to the people. Chinese! Chinese! all day long; right among the people, with scarcely a quiet corner. Our children were a constant source of attraction, and won their way to the hearts of the people. The landlord, Mr. Chang, a military B.A., came home with swollen eyelids and inflamed eyes, and after a little simple treatment they recovered. Many others came, chiefly with eye diseases, after the fame of this cure had spread abroad. The landlord gave us some eggs, and we gave him a Bible in return, which his father sat reading all day long. The owner of the inn, Mr. Song, was greatly interested in foreign affairs, and would ask me a host of questions whenever he got the chance. His old mother, seventy years of age, showed interest, attending the meetings, and joined several other women in learning the Commandments, Lord's prayer, several hymns, and John 3: 16. My wife was greatly cheered by their progress. They remained almost all day long, only going home for their meals. There are also a few men who attend regularly. We pray that the interest thus shown may be continued and deepened. We are sending the Bible-woman across there to stay for a month and teach the women. Our house was packed for the evening meetings. Finding the small shop too cramped, we borrowed the inn for two nights, but the place was too noisy, so we returned to our own house.

On market days I made a point of spreading a table with books in front of the street shop, and being on a crowded thoroughfare I was never without an audience. A Chinese crowd, for the most part, stare and stare and do nothing else, but every little while some one comes up and with more than usual interest asks the price of this and that book, and this affords one the opportunity of explaining the contents, and urging upon the individual the claims of the Gospel. It is always better to address one's self to an individual, asking him simple questions, than to deliver a long harangue to the crowd generally. These are God's arrows. Old Mr. T'ang would take his turn at this kind of work, at which he is very good. The sales at these times are not large, perhaps only a few books being sold during a whole morning, and sometimes none at all.

Other mornings were occupied in meeting with stray guests, chiefly city people, who came in to chat. Here is

a student who is anxious to learn English, but cares little for the Gospel message. We tell him we have no time for teaching English, and that there are special schools for that purpose, and he goes away. Here is an elderly man, who shows a keen interest in asking what rules we have for entering the Church, is very anxious to join our religion, and is going to buy a complete set of books. We wait awhile and after telling him the object of our preaching he asks, "Supposing anyone joins the religion, will the foreign pastor help him in any difficulty, *e.g.*, get his friend out of prison?" And we reply, "No! we have nothing to do with outside matters; we simply exhort men to repent." He goes away after awhile, excusing himself, and we see no more of him.

Another man who has been coming for several Sundays has a debt which he can't collect, and he wishes to know if we would help him if he believes the doctrine. Yet another is in difficulties about business, which has been taken out of his hands, and he wants help: and the heart grows sick and the spirit weary, and we ask, "When will these souls believe the message of love for its own sake and the eternal life which it brings?" Do the Christians at home realize the difficulties of the work here.

Very rarely only does a man listen to the Gospel message and drink it in as the good news of salvation. I spoke to one man after an evening meeting; he had never heard before, had never seen a foreigner. He kept asking those around him if the foreigner could speak and could understand what was spoken, and seemed surprised when the foreigner began to preach in his own mother-tongue. This man listened attentively as I outlined the Gospel story, and seemed to understand its message, bought a few books and left—going to his home next day, twenty-three miles away. I did not see him again. Oh, what shall the harvest be?

The Religious Tract Society.

From the last report of this Society, recently to hand, we learn that during last year they expended the sum of \$4,064.04 in grants and payments towards the work of tract distribution in China.

Towards the translation and publication of the Annotated Paragraph Bible they have altogether contributed \$3,047.22. This work, when completed, will be one of much value.

The Central China Tract Society, since its foundation about twenty-five years ago, has circulated upwards of eighteen million books and tracts. Last year its circulation was 1,700,521. Other tract societies have circulated books as follows:—Amoy, 75,245; Hong-kong, 24,827; Canton, 53,902; West China, 79,716. Towards the re-organization of the tract work in North China, where everything was destroyed during 1900, the R.T.S. made a grant of \$729. Nine members of the C.I.M. also received grants of books, to supplement or replace their libraries destroyed.

In Memoriam—Miss G. H. Wood.

MISS Wood was born in England, but came to Canada, with her family, at the early age of twelve, so that most of her life, except for some years spent in a private school in England, was lived out upon Canadian soil. Residing in the city of Toronto, she there secured from various institutions of learning a thorough and comprehensive education. Just when she was found of the Lord, Miss Wood was never able to say. Being brought up in a Christian family and under marked Christian influences, she was converted in early life and thus gradually developed into the activities of Christian service. As a member of the Methodist Church, having united with that body at an early age, she became at once an active member of the Epworth League. In addition to this, she gave herself earnestly to visitation among the sick and the poor. It came to pass, however, that the Lord had a ministry for her which was to draw upon the deepest and tenderest sympathies of her heart and was to test her Christian fidelity as nothing else could. Her mother became a confirmed invalid, and for many years Miss Wood stood by her side and tenderly cared for her. It also became necessary for her to care for the younger members of the family, so that she was the "mother" of the household in more senses than one. All of this service she took upon herself with loving and uncomplaining devotion. These difficulties and unfavorable circumstances, because of the sweetness of her life in the midst of them, proved to be God's school of training for larger and even more fruitful service.

The death of her mother finally set her free for service outside her home, and she engaged herself in Sunday School and visitation work as formerly, but with even more earnestness than before, and with greater efficiency. It was thus that the Lord found her willing and prepared for His voice as touching the heathen, and the Word of the Lord finally reached her soul, in regard to service in China, in a way that left her without doubt as to her duty. After much thought and prayer she offered herself to the China Inland Mission. About this time her father, for whom she had been caring, passed away, and this made her acceptance by the Mission possible. Thus she had the joy of leaving Toronto for China upon December 31st, 1898. Miss Wood was accompanied by Miss E. C. Johnson, Miss M. E. Johnston, Miss I. E. Takken, and Miss F. L. Morris.

The party arrived in Shanghai Feb. 1st, 1899, and after

some months spent at the Ladies' Training Home in Yangchau, where a beginning was made in the study of the language, Miss Wood received her designation to the inland station of An-ren, in the province of Kiang-si. Here she settled down to further study of the language, and to engage in service as she might become able. The sympathies which had been developed in her heart in the days of her ministry at home, now found even a larger opportunity of expression, and her love toward those about her was of an undying sort, and the kind that led to daily sacrifice. Thus the blessing of God rested upon her from the beginning, and, as the days went on, her life became increasingly beautiful and useful. There seemed to be, therefore, the promise of a long and much blessed life, and no one anticipated, especially as she remained in a good physical condition, that her career was to be brought so quickly to an end. The following letter from Mr. James Stark, at Shanghai, tells its own brief, but sad story:—



MISS GERTRUDE H. WOOD.

"You will be sorry to hear that death has again invaded our ranks and taken from us Miss Gertrude H. Wood, who came to us from North America a little over four and a half years ago. She had gone to Rao-chau Fu to keep Miss Takken company during the absence of Dr. and Mrs. Judd. On Friday, the 21st of August, she was taken ill with dysentery, but seemed to be progressing favorably until midnight of the 25th, when a sudden turn for the worse set in, and she died a few hours later. Our sister was a good, earnest worker, and gave promise of increasing usefulness. She had the reputation of being most unselfish, and ever prepared to exercise self-denial if the interest of God's work might thereby be served. By her cordial manner toward the natives she won a place in their hearts, and her ministry will be greatly missed at An-ren. May God use this solemn event to lead others to consecrate the strength of their womanhood to the work of evangelizing China."

Great is the mystery of the taking away of such a valuable life as was that of Miss Wood. Once more we can only bow before God our Father, and, without understanding His ways, submit to His perfect choice for us. His Word for us at this time is that which the Lord Jesus breathed in the days of His flesh: "What I do thou knowest not now, but thou shalt know hereafter." One day this mystery and all mysteries will be explained and we shall find then, not only that no mistake has been made, but also that China—however hard it is to believe it—has suffered no loss. In the meantime, while we wait to see Him who is the Lord of the harvest, may sweet comforting be granted to the brothers and sisters and to all friends who mourn. And as a final result of this home-going, may a new spirit of consecration be granted us who remain.

Tidings from the Provinces.

Personal Notes.

MR. LACK has succeeded in securing a suitable house in an important suburb of Yen-cheng, in Ho-nan, near the site of the prospective railway station. He will be glad of prayer for himself and Mrs. Lack in commencing work in this new centre.

MR. SAMUEL CLARKE has been giving some time to the translation of the New Testament into the language of the Chung-kia tribe, and has finished the Gospel of Matthew. This is a first translation, which he hopes to revise carefully later on.

MR. AND MRS. D. W. CROFTS, who arrived in Shanghai Sept. 20th, have been designated to the province of Kuei-chau, where the need of experienced workers is very great. They are probably now well on their way to Kuei-yang. They are accompanied on their westward journey by Miss Roxie H. Wood, who has been designated to the province of Yun-nan.

MR. BEAUCHAMP, who has secured a footing in Kuei-fu, an important city on the Yang-tsi, between I-chang and Wanhhsien, writes: "I am burdened with the awful need—hundreds, or even thousands of enquirers from all the country round. I could open twenty centres tomorrow if I had the men. *Make this known.*"

WE ARE GRIEVED TO LEARN that Mr. and Mrs. Bobby are mourning the death of their little daughter, Doris, which took place at Ku-ling. The child had been seriously ill for some time with fever, dysentery, and other complications, and the parents had taken her to the mountains in the hope that the change might result in her recovery; but after a brave struggle for life she passed away upon Sept. 13th.

MR. HOSTE, WHILE AT YANG-CHAU, made the following designations:—Miss F. E. Pusser to Kwei-yang; Miss J. B. James to An-ren; Miss E. M. Miller to Western Si-chuen; Miss Annie Smith to Chau-kia-k'eo; Miss E. H. A. Spiller to Fu-keo, to be with Miss Wallace, who will now reside at that out-station from Chau-kia-k'eo; Miss Barbara Reid to Lu-k'iao, Cheh-kiang, to join Miss Ralston; Miss Emily Baller to Chefoo; Miss Gustafson will join Miss Beschnidt at Kao-yu, *pro tempore*.

IT IS PAINFUL TO HAVE TO REPORT the passing away of another of our workers. Miss M. A. Gregory, who went out to China last autumn, and had but recently begun work at Ho-k'eo, in Kiang-si, contracted dysentery, and after a short illness died at her station, on August 24th. Miss Weber, a trained nurse, with other friends, was with her, and did all that love and skill could devise, but without avail. Miss Weber writes: "Her sickness and death were a beautiful testimony for the Lord, and we all believe she was ripe to see Him; and are persuaded that through her death, as through her life, God will get glory to Himself."

News Notes.

A THIBETAN ENGLISH DICTIONARY has been recently brought out by Sarat Chandre Das, Rai Bahadur, C.I.E. It has been revised and edited, under the orders of the government of Bengal, by Graham Sandberg, chaplain to H. M. Indian service, and by A. Wm. Heyde, Moravian missionary of the Thibetan frontier.

IN CONSEQUENCE of the cruelty perpetrated by the Chinese Government in the execution of Shen Chien, the reformer, and their dereliction of duty in connection with the Supao case, which inaction compels the prisoners to remain in prison, the British Minister and all members of the British Legation and their wives refused to attend the reception in the Summer Palace, given by the Empress-Dowager and Emperor on October 9th and 10th.

SO FAR AS OUR INFORMATION goes, everything is quiet in China at present. Two months ago, at Li-tang, near the Thibetan border, over three thousand natives, under the leadership of the Llamas, openly rebelled against the government, making official action necessary. Mr. Edgar now reports that the matter has been closed, and the power of the Llamas, if not broken, seriously weakened. The Abbot and his brother have been beheaded, and the people pardoned on condition that they promise in future to be law-abiding subjects.

"THE IMPERIAL POSTAL SERVICE, organized under the Maritime Customs, is attaining great proportions. The postal matter dealt with in 1901 amounted to 5,000,000 items, and in 1902 to 11,000,000. A post office is open in every capital, except that of Kan suh, and in 730 important cities and towns throughout the length and breadth of the empire. In Chih-li province the service pays expenses, but in others there is still a considerable loss, which, however, is diminishing yearly. The system is being rapidly extended without friction."—*The Times* (London).

THE FOLLOWING EXTRACT from a letter from Mr. Ford will be read with interest and thankfulness for the appreciative spirit manifested by the church members of T'ai-k'ang: "The deacons of the church here have requested me to forward Shanghai Tls. 2 to you as a donation to the C.I.M. The amount is half of the church's half-yearly thank-offering. The other half they have sent to the Central China Religious Tract Society, Hankow. I am glad to find that they are beginning to appreciate the benefits of having a mission station in their midst, and that they are willing to express their gratitude."

A SOLEMN, BUT VERY INTERESTING MEMORIAL SERVICE was held at K'u-chau, on the Chinese anniversary of the death, in that city, of our martyred friends. Mr. Emslie, in writing of the event, says: "On the 25th of last Chinese month, we had a memorial service for

Mr. and Mrs. Thompson and the other friends massacred in 1900. The service was held in the native pastor's house, where we hold our Sunday services. I spoke shortly on the Scriptural idea of suffering, and Pastor Ch'en followed with a short account of the lives of the departed. There was a large attendance, and at the close all went to the cemetery, where the district magistrate and the gentry had gathered. Upon our arrival, they went to the upper end of the cemetery and presented their offerings of flowers just under Mr. and Mrs. Thompson's graves. There were crowds of people present.

TO THOSE WHO REMEMBER the many difficulties with which the Christian Church has been confronted in Hu-nan, the fact that there are now thirteen missionary societies at work in the province, and that every prefectural city, with the exception of one, has a mission station, will be cause for sincere thanksgiving. An interesting missionary conference was held at Chang-sha, on June 19th, 20th, 21st, of the present year. At this gathering thirty-two missionaries were present, thirty of whom are workers in the province. The subjects under discussion were chiefly: local organization, division of territory, co-operation in educational, literary, and medical work. The following interesting summary is from the commencement of the report which appeared in the *North China Herald* for July 17th, 1903: "The honor of sending the first foreign missionary to Hu-nan belongs to the C.I.M., which began itinerant work in 1875; the Rev. Griffith John, D.D., of Han-kow, began his personal visits to Hu-nan in 1880; the American Presbyterian Mission have the honor of organizing the first church, in 1894, near the southern border of the province. Messrs. Brown and Chapin, of the Christian and Missionary Alliance, were the first foreigners to obtain a permanent footing in the province, they having rented property and become located in Chang-teh in November, 1897, and the first conference of Hu-nan missionaries was held at Chang-sha, 19th, 20th, and 21st June, 1903. Now there are thirteen societies working in the province, ten of which were represented in the conference."

Kiang-si.

LIN-KIANG.—"During the past two months we have visited all the important markets of Lin-kiang Fu, some more than once. We found the people, as a rule, friendly. The greatest interest we found at the Meng mountain, in the Fuh-san district. There are a number of scholars there searching the Scriptures carefully. They bought all Dr. Faber's Chinese works and other Christian books I was able to get for them. We are praying that the Lord will save them."—*F. Traub*.

SIN-FENG.—"At our recent church meeting, twelve men were accepted and baptized. These were chosen out of

thirty enquirers; it was thought well that the others should wait a little longer, but we hope to be able to baptize many of them in the near future. We have a self-supporting school, in which there are fourteen boys, four of whom are professing Christians; and now there are one or two others who express their desire to be Christians."—*J. Meikle.*

KAN-CHAU FU.—"We have just returned from a few days' visit to Feng-kang and district. On Sunday afternoon thirteen candidates for baptism were examined. Five of these were accepted, and these were baptized in the river early Monday morning. Mr. Uang was the first to be baptized, then a Mr. Liu, who sells medicine in a market town fifteen *li* beyond Feng-kang, where not a few are interested. The cook's wife's mother and a Mrs. Liao and her son, also were baptized. Mrs. Liao was our landlady at the old home, and she is the person who went with me for a trip in the country in April. The whole family are becoming interested: they have heard the Gospel for so many years. When I visited her home in the spring, I gave each of the four daughters-in-law a book, 'Ten Easy Lessons,' to study, and promised them a larger book when they had mastered this one. Upon this visit I examined them and found they had been working hard, for each had learned her lessons perfectly. Of course they got the promised larger book, containing forty lessons, and when they have learned these I will give them each a catechism, and when they have finished that, a New Testament. In this way one seems to have gotten them awakened to find that the Gospel is *for them*. Mrs. Liao's eldest son is the one examined and baptized. Two other sons were examined, but not baptized this time. The wives of two of the sons were examined also, and we trust, they, too, will be received next time there are baptisms, probably next spring. The one daughter-in-law dates her interest in the Gospel to the few days I spent there in April, though she had heard the Gospel many times before. Much seed has been faithfully sown throughout that district by natives and foreigners for many years. The Lord is giving the increase. Pray for Kan-chau and Feng-kang, and the districts reached from these centres."—(Mrs.) *W. S. Horne.*

Gan-hwuy.

LUH-AN.—"During the past four months we have sold to members, enquirers, and adherents, more than thirty Bibles, thirty Testaments, and about the same number of hymn-books; or, from last December, we have sold fifty Bibles and almost as many New Testaments. Of small books and tracts quite a lot have been sold. We need to pray the Holy Spirit to use these printed pages for the quickening and upbuilding of those who read them."—*W. E. Entwistle.*

Hu-nan.

PAO-K'ING.—"I have returned from my thirty days' journey through the south-west of this province, during which

time I was permitted to bring the Gospel to many for the first time. I spent a Saturday and Sunday in succession at each of the cities of U-kang, Tsing-chau, Yuen-chau and Kao-sha-si. At other places I stayed from half a day to a day. The books carried by two coolies were sold within a fortnight. For the rest of the journey I distributed some thousands of tracts. In most places we visited the people from shop to shop, always having a big crowd about us."—*F. Kampmann.*

Si-chuen.

SIN-TIEN-TSI.—"There are signs that God is working and creating a spirit of enquiry in the hearts of some. A few weeks ago a man came from a place called Lai-ts'uen-pa to ask that some one would go to his village and teach the people how to worship the true God. He and others had heard the Gospel through Mrs. Lo, a Christian woman who lives thirty *li* from that place. Mr. Lawrence (of the C.M.S.) was able to send two of the students from his training institute, and, though very wet weather, they found on their arrival between twenty and thirty people assembled to listen to the Word. Pray that the seed sown may be watered by God, and that we may be able to follow up this beginning of work in Lai-ts'uen-pa.

"A fortnight ago, five people were received as catechumens; of these, three belonged to a family named T'ao. They began to be interested in the Gospel in 1900, before Miss Davies and I went home, and since then have gone on steadily, increasing in the knowledge of God, notwithstanding much opposition and persecution from an elder brother. In June, this elder brother cut his hand with a scythe, and came daily for some time to Miss Davies to have it dressed. We were greatly encouraged one day to hear him say, 'I have persecuted my two brothers in many ways because they have become Christians, but now I can do so no longer; I have watched their lives and their conduct when persecuted, and now know that they are on the right road. I have made up my mind to become a Christian too.' Since then he has attended the Sunday services and classes regularly."—(Miss) *F. M. Williams.*

Kiang-su.

YANG-CHAU.—"We have much to praise God for in the results of the week of special evangelistic meetings we have just held in this city. Not only were the attendances large and increasing in numbers as the week advanced, but the special class of people we desired to reach came in good numbers to the meetings. At the first meeting, on Monday, Sept. 21st, there were about 150 men who sat through the whole meeting, but before the mission closed, on the 27th, the hall was quite filled with an audience of about 300. We had asked God to bring to the meetings those who had a previous knowledge of the Gospel, and it was wonderful to see how He answered prayer. Another encouraging feature of the meetings was that so many came night after night for the whole week, and we could see that

the Spirit of God was striving with several.

"By the Friday night we had learned the nature of the audiences, and we were then led, at the close of the meeting, to call upon those who believed in Jesus to stand up, and by so doing to confess before men their desire to be His disciples. In response ten men arose. Who were those who stood up to confess Christ? They were mostly of the scholar class, for whom such a public testimony was no easy matter. One of those who confessed Christ was from among the backsliders, for whom we had also asked prayer. He was baptized twenty-four years ago, but for many years has been back in the world.

"Those who confessed Christ have been formed into a class for further instruction. Since the meetings, others have come to the guest hall for further conversation, and one or two of these have professed to believe, and will join the class. We would ask you to pray much for this important part of the work. The results of these meetings have not all been gathered yet, and we look for more fruit in the days to come."—(Rev.) *A. R. Saunders.*

Monthly Notes.

ARRIVALS.

August 15th, at Shanghai, F. A. and Mrs. Gustafson (returning). J. O. Ryd and Miss A. Skollenberg, from America.

November 4th, at Seattle, Mr. and Mrs. C. G. Lewis and one child, from Shanghai.

DEPARTURES.

September 10th, from Chefoo, H. W. McLaren, for England.

November 17th, from Seattle, Miss I. A. Robson and Miss M. A. Wood, for Shanghai.

BIRTHS.

July 13th, at Han-chong, Shen-si, the wife of R. T. Moodie, of a son—Ernest Winston.

September 13th, at Shanghai, the wife of F. H. Neale, of a son—Frederic Ernst (Eric).

DEATHS.

August 24th, at Ho-k'eo, Miss M. A. Gregory, of Dysentery.

September 13th, at Ku-ling, Kiang-si, Doris, daughter of Mr. and Mrs. W. G. Bobby, age two years.

Recent Baptisms.

SHAN-SI—					
Tso-ün	...	...	...	...	11
HO-NAN—					
Si-hua	...	...	...	...	8
KIANG-SI—					
Sin-feng	...	...	...	...	12
GAN-HWUY—					
Kuang-teh Chau	...	...	...	...	1
CHEH-KIANG—					
Lan-k'i	...	...	...	...	3
					35
Total during 1903	...	...	...	...	743

Editorial Notes.

MONTHLY TEXT.—"*As the Father hath sent Me, even so send I you.*"—JOHN 20: 21.

THE August, September and October numbers of CHINA'S MILLIONS containing a report of the general work of the Mission, a review of the work in each province, and the statistical and financial reports of the Mission for 1902, have been bound in a paper cover and will be mailed, post paid, to any address, at ten cents per copy. This year being the Centenary of the British and Foreign Bible Society, and the Jubilee of Mr. Hudson Taylor's first sailing to China, the report opens with a brief reference to these events.

It is cause for thankfulness that we have been enabled to send forward to China during the past two months, three parties of missionaries returning from furlough. Added to these parties, who have now reached Shanghai, Miss M. Anna Wood, of Avoca, Iowa, and Miss I. A. Robson, of Bright, Ont., are expecting to sail from Seattle on the 17th instant, making a total of fourteen persons returning to their work in China. These will, indeed, be a joy and encouragement to their fellow workers who are greatly overburdened both by the demands already upon them and by the calls for the opening of new stations which cannot be responded to.

We are sure that the friends of the Mission will welcome the news that the Rev. F. A. Steven who, with his family, returned to England from China some months since, is coming to Montreal toward the close of the present month to take up residence there. We have invited Mr. Steven to resume service amongst us, and to make Montreal his centre, feeling that his testimony in that place, and in contiguous places, will be valued and greatly blessed of God. Mrs. Steven and the children will remain in England for the present; but we hope that they will join Mr. Steven not later than the spring of the year, and that thereafter friends will have the opportunity of hearing Mrs. Steven's testimony, as well as that of her husband.

Friends on this side of the water, who met Mr. Walter B. Sloan during his visit here in 1900, will be interested to know that the Lord is calling him forth once more to China. Mr. Sloan expects to leave London on the 12th instant, and goes forth by the Trans-Siberian Railway. The purpose of the journey is to visit the Mission centre at Shanghai in order to confer with the brethren there about Mission affairs, and, subsequently, to visit the interior of the country, in order to hold conferences with the missionaries at various central places. We trust that Mr. Sloan will be remembered in prayer by our friends here, as elsewhere, and that his visit to China will be made a means of great blessing to that land. We bespeak also a prayerful interest in behalf of Mrs. Sloan and the three daughters remaining in England.

The Prayer Union Cards for the year 1904, are being prepared and will be ready to mail to members of the Union on January 1st. If any of our friends who are members of the Prayer Union have changed their addresses, we would be grateful if they would immediately advise us of such changes, as we desire to revise our list of names and make it as accurate as possible. The Prayer Union now numbers over 2,000 members, and it has been and is being made a great blessing in connection with the North American part of the work for China. The Prayer Union is open to membership for all of God's children who would count it a privilege to thus join in the ministry of intercession.

More than ever before is there need of prayer, in view of the unprecedented openings for preaching the Gospel in China and the great need of workers, both native and foreign, in that dark land. Will any friends who desire to serve the Lord in securing the interest of others in praying for China, kindly send us the names of those who wish to join the Prayer Union? We will be glad to send leaflets giving information concerning the Prayer Union to any who may be interested.

We greatly regret that a serious accident has befallen Herr Carl Polnick, Secretary of the German-China Alliance Mission—an Associate Mission of the C. I. M. Mr. Polnick was returning from Genoa, after having seen an outgoing missionary start for China on board the ss. Hamburg; and while hurriedly changing into the train, as it was moving, slipped and fell, sustaining serious injuries, specially to his right arm and right leg. He was removed to a hospital in Venice, where the injured arm was amputated, and the leg, which had been broken in two places, was set. May the Lord graciously sustain and comfort our friends, Mr. and Mrs. Polnick, in this time of sore trial and suffering.

The Treaty between China and the United States, which has just been signed, contains an article which aims at securing peaceable relationships between converts and non-converts to the Christian faith in China. This is of such interest that we give it below in full. "There is no doubt but that all Protestant Missions will heartily approve of this article: "The principles of the Christian religion, as professed by the Protestant and Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach this religion shall not be harassed or persecuted on account of their faith nor in any way discriminated against. Any person, whether citizen of the United States or Chinese convert, who, according to those tenets, peaceably teaches and practices his religion and the principles of Christianity, shall in no case be interfered with, or molested in person or property on account of his teaching or his religious belief. No restriction shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or after their admission into the church, or exempt them from paying the legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith in which they shall not be required to take part. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace. Missionary societies of the United States of America shall be permitted to rent and lease in perpetuity, as the property of said societies, buildings or land in all parts of the Empire for Missionary purposes, and after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for the carrying on of their good work."

Information for Correspondents.

Consulting Director: REV. J. HUDSON TAYLOR, London, Eng.

General Director: D. E. HOSTE, Shanghai, China.

Director for North America: HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

OCT., 1903.	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1-469.....	477.....	\$ 18 75	8-486.....	\$200 00	495.....	\$ 5 00	22-504 "E. E."	\$25 00
470.....	478.....	12 50	487.....	15 00	16-496(In. on lgcy)	225 28	505.....	40 00
2-471.....	479.....	25 00	9-488.....	10 00	497.....	400 00	26-506.....	25 00
472.....	480.....	1 00	12-489.....	25 50	20-498(In. on lgcy)	109 93	507.....	1 50
473.....	481.....	5 00	490.....	10 00	499.....	3 00	508.....	20 00
3-474.....	7-482.....	3 00	491.....	3 65	500.....	10 00	509.....	7 00
5-475.....	483.....	1 25	13-492.....	20 00	501.....	112 85		
476.....	484.....	50 00	14-493.....	66 25	502.....	15 00		
	485.....	1 00	494.....	125 00	21-503.....	5 00		
								\$2,042 75

FOR SPECIAL PURPOSES:

OCT., 1903.	Date No.	Amount	Date No.	Amount
12-71.....		\$30 00	74.....	\$ 2 00
22-72.....		12 00		
30-73.....		5 00		\$49 00

From Toronto.

FOR GENERAL PURPOSES:

OCT., 1903.	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
2-635.....	647.....	\$ 25 00	16-660.....	\$ 56 25	673.....	\$100 00	29-686.....	\$ 1 00
636.....	8-648.....	1 00	661.....	5 25	674.....	50 00	687.....	2 00
637.....	649.....	33 50	662.....	21 00	22-675.....	44 50	688.....	2 00
3-638.....	650.....	25 00	663.....	10 00	676.....	24 65	689.....	2 00
639.....	10-651.....	2 00	664.....	60	677.....	3 31	690.....	25 00
640.....	652.....	2 00	17-665.....	10 00	678.....	5 00	691.....	25 00
641.....	653.....	3 00	666.....	15 00	23-679.....	20 00	692.....	5 00
5-642.....	12-654.....	1 00	667.....	2 00	24-680.....	62 50	30-693.....	4 00
643.....	655.....	25 00	19-668.....	5 00	26-681.....	5 00	31-694.....	2 00
644.....	13-656.....	10 00	669.....	25 00	27-682.....	50 00	695.....	9 55
6-645.....	657.....	50 00	20-670.....	1 00	683.....	5 00	696.....	3 00
646.....	658.....	17 50	21-671.....	75 00	684.....	25		
	659.....	29 50	672.....	9 00	28-685.....	50 00		
								\$1,079 86

FOR SPECIAL PURPOSES:

OCT., 1903.	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1-247.....	256.....	\$ 1 20	266.....	\$ 55	276.....	\$ 5 00	29-286.....	\$ 5 00
2-248.....	257.....	8 00	267.....	50	21-277.....	10 00	287.....	1 00
3-249.....	258.....	1 85	268.....	5 00	278.....	50	288.....	84
250.....	259.....	3 52	19-269.....	50	22-279.....	7 15	30-289.....	3 00
5-251.....	13-260.....	3 00	270.....	5 00	26-280.....	3 00	290.....	1 00
6-252.....	14-261.....	50 00	271.....	55	281.....	2 15	31-291.....	4 25
12-253.....	17-263.....	3 50	272.....	4 00	27-282.....	30 00	292.....	50
254.....	264.....	67	20-273.....	9 02	283.....	35		
255.....	265.....	2 50	274.....	15 00	284.....	2 00		
			275.....	3 18	285.....	25 00		
								\$656 24

FROM PHILADELPHIA—For General Purposes.....

For Special Purposes.....

\$ 2042 75

49 00

\$2,091 75

FROM TORONTO—For General Purposes.....

For Special Purposes.....

\$1079 86

656 24

1,736 10

Brought forward

\$ 3,827 85

33,773 84

Total.....

\$37,601 69

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Form of Bequest.

I give and bequeath to the China Inland Mission, the sum of.....dollars ; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places

Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., Caroline Street Mission	- -	1st Wednesday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - - -	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	-	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	- - -	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- -	Every Friday, at 8 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	} - - -	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 German- town Avenue	} - - -	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- -	2nd and 4th Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	-	1st Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	} - - -	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	-	2nd Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	} - - -	2nd Friday of each month, at 7.30 p.m.
St. Louis, Mo., Dr. Mary McLean's, 3880 Washing- ton Boulevard	} - - -	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	-	2nd Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	} - - -	1st Monday of each month, at 7.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	} - - -	2nd Monday of each month, at 8 p.m.
Truro, N.S., Miss McCully's	- - - -	Every Thursday, at 5 p.m.
London, Ont., Christian Workers, King Street	-	Last Thursday of each month, at 8 p.m.

CHINA'S MILLIONS

The Believer's Gift to God.

By JAMES H. McCONKEY.

"They first gave their own selves to the Lord, and unto us by the will of God."—2 Cor. 8:5.

THIS verse is rich in its treasures of truth. As the rose opens its petals under the morning sunlight, so does the quartet of truths in this passage unfold under the light of the Holy Spirit. These truths are:

Dedication.—They first gave their own selves to the Lord.

Transformation.—They were filled with the Spirit of God.

Revelation.—They came to know the will of God.

Ministration.—They lived their lives in the service of God.

DEDICATION.

They *first* gave their lives into the Lord's hand—*before marrying them by the mistakes of their own hands.*

In the fashioning and keeping of our own lives there are no hands so safe as God's. He has planned those lives in Christ Jesus from before the ages. He knows their strength and their weaknesses; He knows how to mould them to a nicety to their destined end; He knows the place which He has prepared for them; He knows the preparation needed for that place; He knows their limitations and their possibilities; He knows how they can be best made to so glorify Him and advance His kingdom here as that their influence shall last through all eternity. And so, knowing this, the Macedonians did not take these lives and try to fashion them after their own individual desires and plans, and then, after years of disappointment and failure, hand the fragments over to God for Him to use. But they *first* gave their own lives into God's hands before the mistakes of their own hands marred them.

Well do we recall the hour of crisis in the life of a dear young friend but a few years ago. Bright, winsome, gifted; of pure heart, lofty ideal and knightly life, he stood at the parting of the ways. One was the way of a secular calling, with all its glittering prizes and gratified ambitions. The other was the way of abandonment to the Lord with all the sacrifice, service, and surrender involved therein. There in his own room, with the bright sunshine streaming through the window and falling upon his bowed form, young Hugh Beaver chose the latter and *first* gave his own self to the Lord.

But three short years elapsed when we stood by his coffin and looked into his sweet face, pale and rigid in death. As we thought of his beautiful life as a servant of his Lord; of his power in prayer; of his great influence over the young men of the colleges; and of

the close and climax of his ministry at Northfield, when hundreds of cultured college women sat at the feet of this young teacher with their lives stirred to their innermost depths by the power of God's Spirit through him, there came to us the overwhelming realization of what a calamity it would have been had this young life, with but three years of span before it, been given to the world, instead of to God for the world, and there in that solemn hour we realized the need that God's children "*first* give their own selves to Him."

What costly mistakes we make here. This life, which we shall live but once; this life, with which every unsuccessful experiment means eternal loss; this life, the most solemn and precious trust that can be put into human keeping—we dare to lay our hands upon, and abase it from God's eternal destiny to our own selfish ends. The unskilled child essays to run the delicate and costly mechanism of a great locomotive, of whose power and possibilities the child knows absolutely naught. There is but one result. The great machine "runs wild," and wreck and ruin follow its unguided flight. Even so are we who lay our hands upon these lives of ours, regardless of our Lord's claim upon them. Sad wreck do we make of them. Disappointments, baffled plans, darkness, clouding of God's presence, suffering, breakdowns—bodily, mental and spiritual,—and utter failure, are the woeful results. And then after years of disappointment and failure, we hand over to God the marred remnant for Him to use.

And yet even then how good our Lord is! How great His grace; how tender His love! Without a word of chiding or a whisper of reproach, He deigns to take what is left. He puts the past under the blood. He glorifies Himself unspeakably with the yielded remnant, using it as best He can. Withal, while this is His second best for us; while, mayhap, these years of disappointment and affliction were His only means of bringing us to himself, let us ever remember that His best is always that, like the Macedonians, we "*first* give our own selves to the Lord," and then to the life work which has been ordained for us "*by the will of God.*"

TRANSFORMATION.

With the Macedonians, as with all of God's children, after dedication came transformation. When they gave their lives into the hands of God they were filled with the Spirit of God. We need not read very far between the lines to discern this second great truth of

our text. Mark the words of fulness and of transformation: "abundance"—"joy"—"abounded"—"riches"—"liberality"—"beyond their power"—"they were willing," and the like.

How clear it is, and how consistent with the love of God, the will of God and the Word of God, that all His children, like the Macedonians, should live a life of fulness; that they who receive the Spirit in regeneration should be filled with the Spirit at dedication. The Word of God abounds in texts that prove God's will of fulness for His children. "Blessed are they which do hunger and thirst, for they shall *be filled*;" "*Be filled with Spirit*;" "And of *His fulness* have all we received;" "And they were *all filled* with the Holy Ghost;" "That ye might *be filled* with *all the fulness* of God." So, too, our Lord says, "I am come that they might have life and that they might have it more abundantly;" "The water that I will give you shall be in you a well of water springing up into everlasting life." So, too, in Acts 2:17, the Holy Ghost says through Peter, "I will *pour out* of My Spirit." God's will of life in Christ for us is not stint but abundance; not poverty, but riches; not weakness, but power; not scantiness, but fulness. As the mountain spring pours out its cooling streams; as the great pipe organ pours out its flood of melody; as the willing heavens pour out their showers of refreshing, so it is God's will to pour out the fulness of His Spirit upon His children. But mark upon whom that fulness comes (verse 18). "I will pour out My Spirit upon My servants," *i.e.*, "My *bondslaves*;" Upon His slaves; His bondslaves; His servants who are wholly dedicated to Him, who are wholly given up to do His will; upon these not only does the Spirit come, but He is *poured out* in all His fulness of life and light and power. Upon our Lord Jesus, God poured out the Spirit "without measure." But of His fulness do we all receive, if not in degree, yet surely in kind, if we first give ourselves wholly to God; if we say, "Lo, I come to do Thy will," even as He did.

Two men were walking by the banks of a river at the twilight hour. One of them, quoting the words of a famous Christian worker, said: "The world has yet to see what God can do with one man wholly dedicated to Him." His companion stopped and said: "Say that again." Again his friend repeated with renewed emphasis: "The world has yet to see what God can do with one man wholly dedicated to Him." Lifting his hand in the twilight Dwight L. Moody, for it was he, said: "By the grace of God, I will be that man." And he went forth to do a work for God and His kingdom such as has been given to but few of His servants. Here was the hiding of the great evangelist's power. Wholly dedicated to the will of God he was transformed and filled by the Spirit of God, and went forth to do the work of God. "God's man, in God's place, doing God's work, in God's way," are the significant words of Hudson Taylor as to the place for the life of every true servant of God.

Mr. Meyer, too, tells of the time in his own life when young Mr. Studd was used of God to bring home this same truth to himself. He tells of his own heart hunger for a deeper life in Christ, and how the young Cambridge student pressed upon him the duty and the privilege of a complete dedication of his life to the

Lord, and of a simple and absolute trust in the Spirit of his Lord to transform him and fill him, and work perfectly and completely through him. His own will for his servant's life of ministry in Him. And then the great London preacher tells how he went forth into a little woodland copse; how he knelt there in the hush of nature's own sanctuary; how he simply and trustfully yielded his life to God, and went forth believing that His Spirit was in him, and trusting Him henceforth to will and to do of His good pleasure through him. No great manifestation followed this simple step of faith and obedience. No ecstatic spiritual experience flooded his soul. But from that time he realized the presence and power of God within him, and was ushered into the fulness of his wonderful life of power and service for Him. Transformation followed dedication. Fulness followed the faith of surrender. Abandonment to God brought the rich and blessed ministry of God which has made the name of this consecrated servant a sweet savor of peace and blessing to multitudes of God's seeking children.

"Young men," said the saintly missionary, George Bowen, as he stood before his students in the classroom, "young men, the spiritual presence of Jesus Christ in my heart is more real than the bodily presence of you who sit before me this morning." Is the presence of Christ as real to us in the Spirit as it was to this godly servant of the Lord? Is He just as real to us as men and things are? Does His life fill us as the self life fills the worldling? And if not, why not? Our Lord Himself in John 14:21 discloses the open secret of His own abundant life. There He distinctly says "I will manifest Myself to you." It is His plan His desire, His full purpose, to fill all His children with His own fulness of life. And what is the secret? "He that *keepeth My commandments* . . . I will manifest Myself to him." "This is My commandment, that ye love one another." And "Greater love hath no man than this, that a man *lay down his life* for his friends." The greatest commandment of Christ is love—love of others. Therefore he who keeps His greatest commandment will have His greatest manifestation. But the climax of love is the laying down of our lives even as He laid down His. Therefore the climax of that manifestation is this dedication of the life to Him. As we perfect our dedication in the ever-widening revelation of the will of God, He perfects His manifestation in the ever-increasing fulness of the Spirit of God. In the measure that we live in His will in that measure will we be filled with His life. We thus have His greatest manifestation in proportion as we keep His greatest commandment. As we approximate the one we approach the other; as we fulfil the one we are filled with the other. Because we save our own life we lose the fulness of the Christ life. But as we give up our own life we gain His divine life. The Macedonians had learned this secret. May our Lord help us to learn it also.

REVELATION.

"First . . . unto the Lord . . . and then . . . the will of God." After they had yielded themselves to God, they saw the will of God for their lives. This is ever true of all His children. After dedication, transformation; after transformation, revelation. Dedication brings

fulness of life. In its wake comes fulness of light. It is not the dull intellect but the rebellious or unyielded will which keeps us from the light of God's plan for our lives.

God has a plan for every life in His Kingdom. In Ephesians 2: 10 He tells us that we are "created in Christ Jesus unto good works which God hath before ordained that we should walk in them." For Christ Jesus, His Son, God had a perfect plan from before the foundation of the ages. He knew that plan; He yielded Himself to it; and He walked in it, not only day by day, but hour by hour of His earthly career. If God had a perfect plan for Christ Jesus, so also has He for every one who at regeneration is created in Christ Jesus. If there is a plan for the Divine Head of the body, so there must needs be one for each member of that body. And such, by God's grace, are we. Wherefore from the eternal ages the Divine Architect has laid up in the archives of heaven a perfect plan for the life of every child of His, from its beginning through its eternal and unending existence in the ages to come. "In all the ages there never has been, nor never will be a man or woman just like me. I am unique. I have no double." How true is this for you who are a child of God. God has a fresh life plan for you, distinct from every other human being in the universe. No man or woman in existence can do your God-ordained work. There will be something missing from the glory of heaven, something lacking from its fruitage, if you do not find and walk in that divinely created plan in Christ Jesus for your life. Why then are so many of God's children ignorant of such plan? Why are they in darkness concerning His will? Why have they never seen the good works in which they are to walk? We answer with an illustration. Imagine a man coming to a great industrial establishment in search of employment. He seats himself on the curb-stone across the street. All through the morning hours he loiters there. Then at high noon he approaches the superintendent of the works and begins to complain because he has not been shown the work he is to do. Very soon would the superintendent of such an establishment inform the loiterer that as soon as he would come and offer himself, his time, skill, and talents to his employer, then would the latter show him what work he had for him to do. "For," says the superintendent, "we do not show our plans, nor assign our work to a man until he comes and places himself at our disposal. Until that time, sir, you cannot expect us to show you what work we have for you." Is not this the open secret of the failure of many of God's children to know His will for their lives? So long as they remain unyielded to Him, not offering themselves for His service, He does not, nor could He reasonably be expected to reveal the work He has for them in His vineyard. But as soon as they present their bodies a living sacrifice, placing will, time, talent and skill all at His disposal, to be used for His glory, He is only too glad to disclose His own loving plan of ministry for the life offered to Him. "If any man *will* to do my will *he* shall *know*."

MINISTRATION.

"First . . . unto the Lord, and then unto us." *To every dedicated child of His, God not only reveals*

His plan for their life, but also leads them into the doing of it, usually by some seemingly insignificant beginning. This was true for the Macedonians. First, *unto the Lord*—the person to whom they gave themselves; then, *unto us*—the thing which He showed them to do, in this case a simple ministering to the needs of His saints.

This is likewise true for all of us. Note the case of Paul. First there was the query of dedication: "*Who art thou?*" and the answer—"I am Jesus, I am thy Lord." Then came the query of ministration: "*What wilt thou have me to do?*" And then the answer, a command to do a very simple thing, "Arise, and go into the city and *it shall be told* thee what thou must do."

Take again the example of David. Picture the prophet coming into the home of the shepherd lad to anoint him as the king of a great nation. What a wonderful honor for one so young, to be called from the obscurity of his humble occupation to become the head of his people. As the prophet's hand was laid upon him; as the anointing of oil touched his bowed head; as the consciousness of the presence of God's Spirit in new power and blessedness thrilled his heart, what a great and solemn moment it must have been for the young David. A moment of dedication, of transformation, of revelation of God's wondrous, gracious, and, to him, astounding purpose for his life. And yet as the days and weeks rolled on there came no great change in the environment of that life. There was no great vision; no voice from heaven; no burning bush. We can imagine him communing with himself. "Is this a reality? Am I in very truth the King of Israel? Why does He not put me upon my appointed throne? Why am I kept waiting here?" And then something happened. The shepherd lad was called to carry the needed luncheon to his warrior brothers. How insignificant and commonplace seems this incident. Yet out of it God led him to his destined place. It was the first step in the golden staircase which led upward to a kingly throne. He met his brethren; he heard the boastful challenge of the giant; his heart was mightily moved by the Spirit of God, and we know what followed.

Even so is it with us. We give our lives to God in dedication. Peace, power, and blessing inflow. But no great change meets us at once. Still we keep the sheep; we follow the plough; we sit at the desk; we pursue our daily task as of old. We wonder what it all means. Has God really a work for us? Will He really show it to us? Will He lead us into it? And now something happens to us, even as to David. A door of service opens. Perhaps but a modest door, a little wicket gate, as it were, of ministry. It may be a call to teach a class; to lead a meeting; to fill some humble place of service for the Lord. But now, as it comes, there is a new drawing in our heart to do this thing. There is a consciousness of God's call to it, however humble. There is a feeling that it has more significance in our lives than its humbleness would indicate. And so we obey. God blesses our obedience. We follow on and on. Opportunities multiply; the blessing grows; fruitage follows; the joy of service is with us, and by and by we awake to the glad consciousness that God is leading us into our life work.

The Failure of Chinese Religions.

Address of Mr. T. A. P. Clinton at the Melbourne, Australia, Annual Meeting of C.I.M. (Abridged).

AT last year's meeting it was my privilege to speak of "Triumphs of Grace in Inland China." At every remembrance of these my heart is thrilled, and it would give me delight again to-night to speak of those noble men and women in China, who put their trust in Christ and were not afraid to confess Him even unto death. But there are other subjects we need to take up, and to-night I propose to answer a question that has often been put to me since I came back from China. You hear people say something like this—"Why do you go to China and trouble the people with your beliefs when they have religions of their own." Yes, it may be said of China what Paul said of the men of Athens "I perceive that in all things ye are somewhat religious;" but it is religion without spirituality; religion without a soul; mere form and ceremony.

Briefly, then, let me show you that the failures of these religious systems constitute a very good reason why we have a perfect right to go to these people, even to ardent and orthodox Confucianists, and show them the error of their ways and the superior claims of Christ.

The Chinese themselves speak of the three religions, viz.: Confucianism, Buddhism and Taoism. These three have, from time to time, received imperial favor and recognition, but long before these held sway, we read in the annals of Chinese history that in the year 2697 B.C., the emperor erected a shrine to the honor of "Shang Ti." These two characters may be translated "The Supreme Ruler," and these are the two characters largely used now in the Scripture translations for the word "God," though that is not the finally accepted term, there being several others in use at the present time owing to the difficulties that surround the exclusive use of any one of these terms. When Shang Ti was worshipped it seems that the people held a belief that he did exercise a personal interference in the affairs of man; and up to the fifteenth century before the Christian era this belief existed. Troublesome times followed, and we find that the character "T'ien" (heaven) was substituted for the two hitherto used, giving rather the impersonal idea to it, though one celebrated commentator has defined the

word "T'ien" as "The Lofly One on High." Up to the present time heaven is worshipped; the Temple of Heaven is supposed to be the most magnificent temple of worship in the empire, where the emperor, as high-priest of the people, goes in solemn state and makes sacrifice and confession. The people have no part in this ceremony, except so far as the emperor represents them; still they feel that a calamity would come upon the empire if it were omitted. How great a failure this seems when contrasted with the teaching in Hebrews—"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us."

CONFUCIANISM.

We come to Confucianism and what do we find? Confucius when on earth was not worshipped, and his teaching was but poorly received; but after his death his merits began to be recognized, and to-day he is the "Throneless King," and exercises sway over four hundred million people. We might speak of the excellency of Confucian ethics, for undoubtedly the Chinese owe a great deal to the teaching of their illustrious sage, but that is no reason why he should be worshipped as God, and whilst taking note of the good we must not overlook the evil effects of his teaching. The first failure which strikes the Christian is that Confucius forgot God. "Reverence spiritual beings, but keep aloof from them," he

told his disciples; and one of his most celebrated followers and commentators almost closed enquiry on the subject when he asserted there was "Neither sufficient evidence to affirm nor deny the existence of God."

"The next failure may be gathered from a conversation Confucius had with one of his disciples who came to him and said, "My master, it is not that I do not admire your teaching, but I fail to find the power to carry it out." Contrast this with our Christian teaching. Christ said, "The words that I speak unto you, they are Spirit and they are life." There's power behind them. God's commands are God's enablings; but in Confucian philosophy that is sadly lacking; so the Chinese have a like saying, which we hear frequently—"We are able to talk, but not



Photo by]

A CHINESE IDOL.

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[The hen-footed god. He is bespattered with blood and bedaubed with feathers, and woe betide the unfortunate who gets within the sway of his iron chain. The figure at the back represents a woman, perhaps his wife.

able to do." On another occasion an inquiring disciple came to the sage and said, "What about death?" and the reply given to him was, "Seeing that we don't understand life, how can we understand death?" That was all the great sage of China could give to a man who was perplexed on that great question, and I hold that Confucius very properly declined to speculate on subjects he did not know about. But we do not speak arrogantly when we say that the Christian teacher has a perfect right to speak on these subjects, because he has the authority of God. It is no fine theory that has been evolved out of the centuries that we declare to the people of China; we have Divine teaching on this subject which is a perplexity to men of all countries which alone can give them a final answer. Christ has said, "I am the Resurrection and the Life." He hath brought life and immortality to light.

Then again Confucius held out no hope to the awakened sinner. He said, "If you sin against heaven you have no place of prayer." Contrast this with the message of pardon we have to tell. We can tell that there is pardon and peace to the penitent, and forgiveness of sins to all who repent and confess them to their Lord. With what joy has it been that we have told of the new and living way opened whereby we may enter. Then Confucius taught truth mixed with error, and history proves there is no more dangerous way of teaching truth. Once more Confucianism appealed rather to the intellect than to the soul of man, and that is the reason that Buddhism and Taoism got such a reception in China, for these two religions did at least make an attempt to provide for man's deeper needs.

Confucius endorsed ancestral worship, and I suppose most missionaries would tell you that ancestral worship is the greatest bar to the spread of the Gospel in China. It holds the Chinese in shackles of iron—the living are neglected to serve the dead, and the enormous sum of fifteen million pounds sterling is spent annually in burning paper and incense to propitiate the dead. The people fear to leave it undone, and only the enlightening influences of Christianity can free them from this terror and set free this large amount for more benevolent and useful purposes. To sum up, let me quote a recently expressed opinion of one of China's most honored missionaries. He says: "The best that two millenniums of Confucian philosophy can achieve is an atmosphere with a million microbes to a cubic foot."

TAOISM.

Let us now pass on to a brief consideration of Taoism. The founder, Li Lao-kuin, commonly known as "Lao-tsi," was contemporary with Confucius, and it is the opinion of one well qualified to judge that he was the most profound and independent thinker that China has produced. The object of his teaching was to induce men, by the practice of self-abnegation, to be absorbed in something which he called "Tao"—The path—The way—but his vague speculations only mystified men and brought no satisfaction. Legend said that Lao-tsi found the elixir of life and immortality, so this became the quest of his followers. The demand for elixirs and charms produced a supply, and

Taoism quickly degenerated into a system of magic, and to popularize their religion the Taoist priests copied from the Buddhists and set up idols. One of the first was the God of Literature, who to-day is worshipped by the competitors at the literary examinations. Modern Taoism has hardly an echo of the teachings of its founders, and if it be judged by its fruits, then the candid critic has not language strong enough to express his condemnation.

BUDDHISM.

Buddhism is the last of the religious trio holding sway over China. In the year A.D. 62, we are told that the emperor Ming Ti had a dream. He saw a great golden figure, and it told him to send to the West, and there he would learn of the law. An embassy was at once despatched, but it is with a sigh we see that band in search of light and truth, by a disobedient step walking into darkness. They went south-west instead of west. Had they gone west they might have arrived in Palestine, and perhaps have met Paul on one of his famous missionary journeys, and can we not imagine what the great Apostle of the Gentiles would have said to them. Or it may be they would have come across the loved disciple John, discoursing on the theme so dear to him. But no, this embassy goes south-west. They at last arrive in India, and there they hear of Gautama Buddha. They spend eleven years there, and induce a number of Buddhist priests to accompany them on their return. These were received with imperial favor, and they began at once an active propaganda of Buddhism in China; so much so that in the sixth century of the Christian era there were no less than 3,000 Indian Buddhist teachers throughout the country, and during the succeeding centuries their position has been strengthened, so that you will hardly find a street without its temple, or a village without a priest. Buddhism has been described by one as a vast jungle of contradictory principles and popular idolatry. Sir Edwin Arnold has written an exquisite poem entitled, "The Light of Asia." It may enchant the reader by the rare beauty of its language, but Buddhism as practised to-day gives the lie to every noble thought expressed in that poem, and the "Great Renunciation of Buddha," as they call it, finds only a hollow mockery in the sensuous and depraved lives of the Buddhist priests, at least in China; so much so, that in the part of China from which I come, the people have expressed their opinion in the popular proverb, "The Buddhist and Taoist priests mostly go to hell." We bear witness of the True Light which lighteth every man that cometh into the world.

Dead men are the gods of China; where then can power be obtained to enable these people to live a life of purity and goodness? These systems have long held sway over the Chinese, and again their pronouncement is crystallized into the proverb, "Man's heart is unsatisfied." St. Augustine said, "O Lord, Thou hast made us for Thyself, and our heart is restless till it rests in Thee."

THE GOSPEL THE POWER OF GOD UNTO SALVATION.

So the missionary makes no apology as he goes forth with his message. He goes at the command of his Master, with a Divine teaching infinitely superior to anything to

be found in the best of heathen philosophies. As one has said, "No language can describe the value of the blessings which are conveyed to a single idolator who becomes a disciple of Christ, a thousand sources of sorrow being instantly dried up, and a thousand streams of happiness bursting forth at once to gladden him."

I tell you it is a day when the bells of heaven ring, and Christendom may well rejoice when a new mission station is opened. The banner of the Cross is unfurled, and the clarion call of the Gospel is proclaimed to the people. Look at this map of China: the red dots represent the stations that have been opened in our Mission. You must double them, and you will have a fair representation of the stations opened by all the missionary societies at work in China, and that in the face of opposition almost unprecedented and without parallel in the propagation of the Gospel in heathen countries. Friends, observe those red dots and behold in them a miracle of God, a present-day testimony to the power of God, for had the people got their way—had Satan done his will—then we never could have entered. For many ages Satan's kingdom has been in China, and do you imagine that he has given up these places without opposition? No! Feeling his time short has he not brought all his devices against the onward march of the Heavenly Kingdom? And as we gaze at the map and consider its meaning, surely we must exclaim, "What hath God wrought!" and we take courage and go forward, assured that He that is with us is greater than all that are against us.

But lest you should think there is no more to be done, I want you to look at another picture. After the command, "Go ye into all the world and preach the Gospel to every creature," has rung through nineteen centuries, we find that in China alone there are hundreds of millions without the knowledge which is able to make them wise unto the salvation of their souls. Do you know if you wished to see the Christians passing you at the rate of one every second, less than two days would suffice; but at the same rate to see the heathen you would have to stand at your post, day and night, for thirteen long years. Oh, friends! will not these figures speak? Ponder over it for a minute and think how lax has been the Church of God, how cold have our hearts been towards those in such utter destitution.

If Jesus has been anything to you, if the comforts of the Gospel have been a solace to you, then will you deny to others in their dire need that which has made you happy;

and will you still remain unmoved at the thought that yet there are nine hundred walled cities unentered, and a hundred thousand villages unevangelized in China?

You have heard during these last few years of many strange things happening in China; but perhaps the strangest of all, and one fraught with grave danger, is now confronting the missionary in China. What is it? Why, in many parts there are myriads of people flocking to the missionary, going to the mission station, making enquiries, and asking that their names should be enrolled. That many, many of these are not coming from right motives we admit, but it is a grand opportunity and we know not how long it will last. We want to make the most of it. Many bright Christians now in China will tell you that when they first came to make enquiries it was not always from the best of motives, and yet when they did have the Truth presented to them in all its purity and beauty they felt the power of it, and to-day they are living exemplary lives, showing that the Gospel is the power of God unto salvation.

We ask your prayers that the missionaries may have wisdom and grace and patience given unto them to discern the times, to know what is just the best thing to do under the circumstances, and pray that a mighty spirit of conviction may brood over the land, and that these people may get the true spiritual bread which alone can satisfy them.

"WHOM SHALL I SEND, AND WHO WILL GO?"

Before I close, I feel I must make one last appeal. I expect in a very short time to go back to China, and I want to deliver my soul. I want to make one last appeal to the young men of Australia. A few weeks ago, at Mr. Mott's Conference, there was a cablegram read, from the Christian students of China, which ran something like this: "The Christian Students of China call the attention of Australasia to the world's unparalleled opportunity."

Here is your opportunity, my young Christian brothers. God is calling. Perhaps you say He has not called you. I was looking in a lady's album the other day and in a few lines speaking of God's call to service, the single question was asked, "Have you been in calling distance?" I fear there are many who shut their ears to such a call, who are not wanting to go, who are fighting against it as I did myself. Don't do so any longer, you will regret it. But if you heed the command and you take the Lord at



MR. JOHN R. MUIR, OF CHICAGO.
Sailed Nov. 30th, 1903.



MR. C. E. PARSONS, OF G'D BLANC, MICH.
Sailed Nov. 30th, 1903.

His word He will equip you. He will send you forth. Think of the gladness and sunshine brought into other lives just because of the message you bring them.

You think it means a costly thing. Yes! it does cost something, but remember there was never anything worthily achieved without effort. We value a thing by what it costs; shrink not at the cost. If we linger a while at Gethsemane and remember Calvary, we can never, never think it is too much to give up for the Master, and if it cost life itself, He is worthy.

When we are told that China has the greatest population in the world speaking one language, that it is the most magnificently cultivated country in the world, and has the finest water-ways, that the Chinese are the most polite people on the face of the earth and that there are greater possibilities in that nation than in any other, why should we not hope that they shall become the best Christians in the world? And to this end, for the glory of God and the good of our fellow men may we ever pray and work.—Amen.

The Province of Kuei-chau.

THE Province of Kuei-chau, situated in the southwest of China, has an area of 58,000 square miles, with a population of 7,669,181. It is probably the poorest province in the Empire, the Chinese Government having made its portion of the indemnity demanded by the allied nations smaller than that of any other province.

Protestant missionary work commenced in 1877, when no fewer than six of the C.I.M. missionaries made journeys into this province. Mr. J. F. Broumton, who was one of this number, was enabled to secure premises in Kuei-yang, the capital, and commenced settled work at once. From this centre, itinerant work extended into the neighboring provinces of Kuang-si, Hu-nan, and Yun-nan.

In November, 1898, Mr. W. S. Fleming, the first C.I.M. martyr, in company with a Miao evangelist, was murdered at Pang-hai. During the Boxer outbreak all missionaries were obliged to leave the province; a persecution broke out at this time at Pang-hai, and as many as thirty-four native Christians were put to death. It has

not been possible to reopen this station, owing to lack of workers.

Since the missionaries were enabled to return to the province there has been a good deal of encouragement in some of the stations; at An-shuen, whole villages have destroyed their idols, and at Tu-shan Mr. Windsor has had the joy of baptizing the first converts after many years of patient service. Owing to the capture of Hsing-i Hsien, Mr. and Mrs. Lewis were requested by the officials to withdraw from Hsing-i Fu for a time. During the last year, one new station has been opened—the important city of Tsen-i Fu. Two workers have been removed by death, and four new workers added to the little band of seventeen, the only missionaries among over seven millions of people. At the present time the C.I.M., which is the only Protestant society at work in the province, has six stations and twenty-one missionaries in this needy part of China. One of the most important features is the work among the aborigines, of which people there are from two to three millions.

The Aborigines of Kuei-chau.

BY S. R. CLARKE.

THERE are two non-Chinese races in Kuei-chau, the Miao-chia, and the Chung-chia. The Miao-chia are, I think, the ancient inhabitants of the land. They have been gradually pushed back by the Chinese from the fertile plains and larger rivers, and are now only to be found in the mountainous west. The Chung-chia are the same as the Shans of Burmah, and have drifted eastward into Kuang-si and Kuei-chau. There are also many of them in Yun-nan.

Draw a line east and west across the province of Kuei-chau, passing through Kuei-yang, and most of the aborigines will be found south of that line. There are probably between two and three millions of them. There are many tribes of Miao with different names, but there are, I believe, as many Chung-chia as there are Miao-chia.

Their languages are syllabic; for the rest they are quite different to the Chinese. The Miao-chia dialects differ so much that those who are widely separated geographically are unintelligible to one another. A comparison of their vocabularies, however, show that they originally spoke the same language. There are also variations of dialect among the Chung-chia, but they can generally understand one another.

All these people are difficult to reach. They live in separate communities, generally away from the highroads. There are no inns and no tea shops in their villages, and strangers are not welcome among them. The first time I visited one of their villages I was doubtful as to the reception I should meet, so to reassure them I took my wife with me. When we entered the place everybody disappeared, and all doors were closed. We called out for hot water and sat down on a door-step. At last, seeing we were not likely to move till we got some hot water, some was given to us. We were treated in much the same way when we visited them a second time, but as we continued to go there their fear of us gradually wore away.

Work was commenced among the Black Miao in 1896 near Pang-hai, five days east of Kuei-yang, by Mr. and Mrs. Webb. After wandering about that district for nearly two months, they succeeded in renting half of a miserable house in a Miao village. The neighboring Chinese objected to foreigners settling among the Miao, and tried to frighten Mr. and Mrs. Webb away. They, however, remained. Before the end of the year their bitterest opponent died suddenly, and some of the others were implicated in a robbery and obliged to leave the

neighborhood. The following year the other half of the house was taken and repaired, but Mrs. Webb's health broke down completely, so they were obliged to go home on furlough, and Mr. Bolton took their place. A primer and dictionaries have been made of their dialect; a catechism, tract, and the Gospel of Matthew have been translated into it. They, however, seem more anxious to learn to read Chinese than their own language. Many of them can speak Chinese.

It was in this district that our Bro. Fleming was murdered by the Chinese five years ago. When subsequently Mr. Adam went there to settle matters he was visited by many of the Miao-chia who had heard the Gospel from Mr. Webb and Mr. Bolton, and from the Miao evangelist who was murdered with Mr. Fleming. Altogether, about two hundred families from different villages gave in their names as candidates for Christian baptism. It is quite possible that many of these do not clearly understand what Christianity is, but it is very encouraging to find these people so ready to receive the missionary and so willing to be taught.

When, in 1896, Mr. and Mrs. Webb took up the work among the Black Miao, I turned my attention to the Chung-chia in the district around Kuei-yang Fu. There are hundreds of these villages within a radius of twenty miles from that city. Towards the end of the year I rented half of a large house in one of their villages, and from that centre visited many other villages. Sometimes I and sometimes my wife would live in the village for a week or so. In three other of their villages we opened schools and visited them regularly, staying over night in the house where the school assembled. The men of these villages are mostly at work in the fields or carrying produce to the city during the day, but in the evening many of them would come and listen to the Gospel. Men from other places have also come and asked me to open schools in their villages. If we had men and means, there is apparently no limit to the number of places we could occupy in this way. Living is cheap among them, and the wages of

a teacher average about twenty taels (twelve dollars) a year.

A primer and dictionaries of their language have also been made, and a catechism and tracts have been translated into it. These people, like the Miao-chia, have no written language of their own. They are vastly amused and interested when we take out a book and begin to read to them in their own tongue. Most of the Chung-chia I have met can speak Chinese, so that it is not necessary that the missionary among them should learn their language.

I have visited three other tribes of Miao-chia, and commenced the making of primers and dictionaries of their dialects, but as yet no special and sustained effort has been made to evangelize them.

When I left the province, previous to going home on

furlough in 1898, Mr. Betts took up our work among the Chung-chia. Since then he has baptized the man who was teacher of the first school I opened among them. There are others also who have professed to believe the Gospel and asked for baptism.

Here, then, in Kuei-chau province are between two and three millions of people till very recently altogether neglected by missionary effort; and even now only a

fringe of them has been touched. And yet these people can be reached and ought to be reached. The door is open wide: who will enter in?

"Go Ye."

"We could do so very much; we are doing so very little When we compare it with the standard which the Lord has given us is it possible to say that there is not a great shortcoming? The Lord has died for you. He has bidden you tell all nations why and how He died He has bidden you, as you value that Gospel yourselves, to make it known to all your fellow creatures, wherever they may be."

—The Archbishop of Canterbury.



CITY OF HSING-I, KUEI-CHAU.

A Devastating Flood in West China.

BY REV. A. E. EVANS.

WHILE rejoicing over the prospect of a good harvest with greatly reduced prices, to relieve the present distress, we have just been visited with the most severe flood known for a great many years in Shuen-king. On Wednesday the river commenced rising, as it usually does earlier in the year. After breakfast on Thursday morning I took our two children down to see the rushing water, which, alas! was still mounting higher and higher up the city breakwater. The lower parts of the river street were flooded, and some houses built by the river-side were washed away. A general feeling of alarm was spreading amongst the people. While we watched, the ya-men runners announced the arrival of the Hsien magistrate to beseech the river god on behalf of the city. Besides the usual sacrifice and worship, it is customary, in times of flood, to cast into the river the official dress and badge. This, however, our magistrate did not do; but later on, as the river continued to rise, both local and prefect sign-boards were cast to the angry deity, the idea being, if the signboard is floating in the flood, the god will imagine the ya-men is washed away, and, awaking to the damage he is doing, will repent. Alas, the notion that the gods can be thus deceived runs through a great deal of their worship, and proves the word true, "They that worship them are like unto them." After dinner, Mr. Jennings and I went forth again to keep ourselves informed as to the state of things. We first mounted the wall overlooking the river street. In the interval the water had risen greatly, houses were now submerged part way up the roofs, and the city moat behind the breakwater was rapidly filling.

People recovering all they could of their household property by means of ropes and hooked bamboos, formed little forlorn groups along the way. The Prefect passed us, hurrying round on an inspection, without any official display, in respect for the calamity and distress. Working our way round to the west side, we found three gates burst open, and water rushing into the city. The gravity of the situation came home to us, and we hurriedly returned to render what assistance we could to Church members, friends, or neighbors. We found most of our own people in trouble. One family after another, with most of their things, was received into the Mission house. The question now arose, "Are we safe here?" Before that was much discussed we went to prayer, and our hearts eased as we talked over the situation. Our city gate was still open, the water having just crossed the threshold. We urged and helped the street elders to close it. We wondered if the ladies and little ones should leave the city, but found the only way was flooded. Should the water still rise the only resort seemed to be to take refuge on rafts, and, determined not to neglect any reasonable precaution, we set to, and laid down foundations for two large ones, with doors, flooring, forms and bedsteads. After this we gathered for a prayer meeting. A blessed meeting it was; one's mind could not help rejoicing over such a gathering

in the midst of a wicked heathen city, pleading with the Lord for protection against the threatened danger. Outside was fear and alarm, the most serious apprehension being that the gorges lower down would get choked, and throw the water back over the country. This gave visions of terrible possibilities, unlikely in ordinary cases of river flood.

With such thoughts as these and many remembrances of the Lord's grace and tender mercy, we made our final preparations and 'set a watch,' and went to get a little rest. The latest news was—'still rising.' The comforting word came to me, 'I will never leave thee nor forsake thee,' and again, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' The Lord tested our faith to the utmost. Message after message was brought,—'still rising.' A strong wind began to blow, followed by thunder and rain—heavy pouring rains splashing down from the roofs in perfect streams. All around was commotion, our neighbors preparing rafts, men shouting, women and children crying, and occasionally a heavy thud announced the fall of a wall near by. Still we quietly held on to God, and pleaded for deliverance. The natives with us got together again for prayer, led and encouraged by Mr. Jennings. At 1 a.m. the city gate burst in, and half the street was flooded at once. Yet the water did not reach our door. At 3 a.m. the water was 'still rising,' but *slowly*, and in that word *slowly* I found sufficient comfort to retire upon. We slept until 6 a.m. when the water had reached our doorway in the gutters, and though some said it was not retiring, it was easy to see that the highest level had been reached. Soon after came the glad news—'It is falling,' and before noon our part of the street was dry again. Our attention had been naturally turned to our own gate and the river. Walking up the street I was surprised to find water coming in from the west gate, so that we were surrounded. A little further rise from either side would have brought water into our house. Upon enquiry I found that few houses had escaped, and those with whom we talked wondered how *we* had, saying, 'higher places than yours have been flooded.' Our neighbors thanked us for our prayers, saying, 'We benefited by being near you.' All danger over, we joined in a general thanksgiving service, after which our hearts went out towards the poor, hungry, half-drowned people. Food could scarcely be bought at any price. A miller let us have 30 lbs. of flour, which we made into three hundred steamed dumplings. They were with difficulty conveyed to the imprisoned families in flooded streets. Later, we secured the help of street elders and opened a rice kitchen, until shops were opened and supplies could come in.

The damage in the city is beyond description. One city gate and about three hundred feet of wall fell in, numberless houses and walls fell before the pressure of water, and many people are practically homeless, having lost all their possessions.

Tidings from the Provinces.

Personal Notes.

SEVERAL OF OUR NORTH AMERICAN WORKERS who have recently returned to China have received their designations, and are now either journeying toward their inland stations or have already arrived.

MISS EMMA FORSBERG is returning to her old sphere of service in An-ren, Kiang-si.

MR. AND MRS. HOLLANDER will remain for a time in Shanghai to assist in the work of the financial department of the Mission.

MISS ALLEN has gone to Chin-kiang, Kiang-su, to take the place of Miss Sanderson, who has been called to Shanghai to take charge of the mission home at that place.

MR. AND MRS. DREYER have been designated to the station of Lu-an Fu, Shan-si. They left Shanghai November 10th, and will probably reach their station before the end of the year.

MISS ISABELLA ROSS, who has long had a desire to labor in Kuei-chau, has been designated to An-shuen, in that province, and is now on her way to Chung-king, *en route* to her station.

News Notes.

DR. KELLER reports the baptism of nine converts at Ch'ang-sha, the capital of the hitherto anti-foreign province of Hu-nan.

MR. DICKIE writes that he has accepted twenty-five men for baptism in Kin-hua, Cheh-kiang. Many in this district are manifesting interest in the Gospel.

THE DISTRICT OF AN-REN in Kiang-si has been divided into a northern and southern section. Miss Flemming and Miss Takken are to work the northern district which includes Uan-nien, Shih-chen-kiai and Soh-ping; and Miss Forsberg and Miss James will take over the southern district—An-ren, Teng-kia-pu and Uang-kia-tu. It is expected by this arrangement to reach more of the people of these districts, and another advantage will be the saving of the long journeys back and forth.

AS ILLUSTRATIVE OF THE RAPID PROGRESS now being made in railway extension in China, the following facts on this subject will be of some interest. On October 20th last, the first section of the Seoul to Fushan railway in Corea was formally opened. On October 29th the French and China agreement for the Yunnan railway was signed in Peking. The work on the Shanghai-Nanking railway has now commenced. On November 12th the Belgian and Chinese contract for a railway from Kai-feng Fu, the capital of Ho-nan, to Ho-nan Fu, with the right of extension to Si-an Fu, was signed.

DURING LAST SUMMER, in the province of Fuh-kien, representatives from most of the mission centres, representing six

different societies, met together to consider the local needs of the work. In view of the present situation it was resolved to form a prayer union to seek for an out-pouring of God's Spirit. This union is formed of missionaries and members of the native Church who pledge themselves to pray once every day for this object. It is also hoped that some experienced Christian worker will visit the province for a special six months' mission, and for this the missionaries intend themselves to raise the necessary funds. The missionaries of the province ask for the earnest prayers of friends at home, that God may, in answer to this united effort in prayer and service, send a revival throughout the whole province.

IT IS A PLEASURE to call attention to the following extract, which appeared in the last issue of the *Bible Society Reporter*, the more so because in our report number we unintentionally omitted any reference to the lion's share of this work undertaken by the Rev. W. E. Soothill:—"In China a version of the New Testament in the local dialect of Wen-chau is now passing through the press. The burden of the translation has rested upon the Rev. W. E. Soothill, and we are much indebted to the Methodist Free Church Mission for having allowed him to devote so many years to this task. Mr. Edward Hunt and Mr. B. W. Upward, of the China Inland Mission, have also rendered valuable aid, the former by way of criticism and suggestion, the latter by training native printers and setting up a press specially to bring out this publication, the expenses in connection with which are being defrayed by the British and Foreign Bible Society."

BISHOP CASSELS, IN A PRIVATE LETTER, gives the following brief summary of the situation in eastern Szechuen:—"Last year there were 154 baptisms in this diocese, whereas in each recent preceding year there had been about 50. During the year some 250 persons were admitted as catechumens, which number is about 200 more than in the previous years. With regard to contributions, the native gifts rose from taels 100 to taels 1,000. Some of the gifts this year must be regarded as special contributions, and should not be made a basis for another time. The number of mission centres was doubled. With regard to the stability of this work, in most places the work goes steadily on and has not gone back after this fresh burst; nevertheless we lost immensely by not having sufficient workers to take advantage of the openings, and we shall continue to lose on this account. So far as I know, my appeals for more workers have had no effect upon the home churches. My great need is some good men; meanwhile I am trying to develop more native help, but this takes time." Such words need no comment. May God help us all to take them to heart.

Cheh-kiang.

NING-HAI.—"This is a time of testing and persecution for many of the Chris-

tians and enquirers of this district, and I should like to ask for special prayer on their behalf. We long to see them come forth purified and made more mete for the Master's use; that these very persecutions may be over-ruled for the furtherance of the Gospel.

"A day's journey from here is a place called 'Ding-bong.' It is the home of many of the scholarly class who are so wise in the wisdom of this world that they make it most uncomfortable for preachers of the Gospel who are not so well educated. 'The world through wisdom knew not God;' but there are here also a few who, 'through the foolishness of preaching,' have been saved.

"At the beginning of this year a young man and his mother began coming to our Ding-bong services. Some of the young man's fellow-villagers thereupon put up placards in the street reviling and threatening him for listening to the foreigner's doctrine. But, nothing daunted, he still continued to attend the services. A few weeks ago, while working in the field, a number of men came upon him, beat him with hoes, and nearly cut off his hands.

"Just recently a woman who had attended services a few times was brutally beaten by her husband. It is wonderful how much this woman had learned of the Gospel in the few times she attended our meetings. Her faith and fervor in prayer would put to shame many of us who have always known the Gospel.

"At another village, fifteen *li* away, an old woman who had been coming to our services for some time has been beaten and turned out of her home. She is the only one in the place where she lives who knows the Gospel, but we are praying that the settlement of this affair may lead others to believe the Truth.

"This is a little record of what it means for many in this land to identify themselves with the cause of Christ. Will you not pray that the lives of these suffering ones may be perfected and made fruitful in His service."—(Miss) M. E. Funk.

Kiang-si.

KAN-CHAU FU.—"We have had the joy of baptizing ten converts here—eight men and two women. The youngest was fourteen years of age and the eldest eighty-two. They all give us much joy, and seem so clear in their testimony. Thirty-one candidates were examined, and there are several very bright enquirers among the twenty-one that were kept back. We hope to baptize these soon.

"The brethren at the West Gate are all away. Mr. Bunting has gone to Long-tsun Hsien, 180 *li* north-west of here. There is a good work going on there—over thirty who seem to be really converted. Only six have been baptized. Mr. Bunting will remain in Long-tsun for two or three months. Mr. Tyler is visiting Nan-k'ang Hsien and district south of here. Mr. Horne and Mr. Craig have gone to visit a large market-place in the Huei-chang Hsien district, 480 *li*

from here, near the border of the Fuhkien province. There are many there who are interested.

"The work here in the city is going on quietly. Large numbers have heard the Gospel at the West Gate street chapel, and not a few come and go here every day. About one hundred attend regularly the Sunday forenoon service. Sometimes the attendance is considerably larger. Mrs. Marshall is kept busy with the women, and Mrs. Horne has classes at the West Gate also.

"All is quiet in the district except that the Romanists are busy persecuting the people in many parts. This has the effect of driving them to us. Please pray that we may be kept from difficulties with them."—*Geo. J. Marshall.*

Si-chuen.

KUEI-FU.—"I want to ask the prayers of all readers on behalf of the thirteen or fourteen English-speaking telegraph clerks in this important city. I am hoping when I have the help I so much need in the work here to start a Bible Reading in English for them. They are all from Shanghai, and, I trust, will be glad to come. They have little or no opportunity in this city of keeping up their hardly learnt English. Bear in mind that English-speaking Chinese are as a rule far removed from Christianity, conceited and unpleasant people to deal with. But here is a glorious exception—one of these men, the head of the China Telegraph Department in this city, a humble, simple Christian who has stood alone in his confession of Christ for more than six years. The following letter, which I will give word for word, is from this man :

'Dear Mr. Beauchamp :—

'Thank the grace of our Lord for the opening of Gospel Hall to His people in Kwei-fu. I am so glad to see the crowd of men to seek their salvations. I herewith enclose 10 thousand cash to help to get the benches and other wooden furnishings for the work of our God.

'Please accept two melons as a draught of such sultry weather.

'Yours very truly,

'G. H. Kung.'

"The work continues, though for the time suffering from want of help. I am the only Protestant missionary working in four counties, not to mention many more unoccupied counties of Shen-si, Hupeh and Hu-nan, all of which are my near neighbors."—*M. Beauchamp.*

CH'EN-TU.—"Two baptisms have taken place at the out-station Mei-chau, and a number of enquirers are attending regularly, some of whom are hopeful. Death, too, has been busy and several old members have been called away.

"At P'en-shan the work is decidedly hopeful. Seven men were baptized in June, and some eight or ten others are promising. The attendance at worship is good, and a spirit of hopefulness seems to possess the members. Pastor Wang has saved a rapture in the church and bound the members together in a remarkable way. Death has removed three

or four of the members, among them a prominent deacon who was one of the first-fruits of P'en-shan. The difficulty of securing suitable premises has not yet been solved, but we are hoping that ere long a better place will be found, as the present accommodation is altogether insufficient for the growing work.

"The work at Hsin-chin is bright and the attendance at worship good, amongst those coming are a number of enquirers. Twelve men were baptized in June, some of whom seem very bright and have a good knowledge of the Truth. A Taoist priest, who has been attending the services for some time, has offered to present his temple to the Church, as a place of worship; but the offer does not seem to be free of selfish aims, and, on the whole, would probably lead to complications; so we felt it best to decline the offer, at least for the present, till we have time to investigate the whole case. A hopeful sign of growth in the Church at this place is that the members have opened a fund to purchase commentaries and other helpful books for the use of church members. I trust this spirit will grow and that a love for the Word will be developed by this means."—(Extracts from half-yearly report)—*J. Vale.*

Shen-si.

SI-AN.—"It is a great joy to me to tell you of our Chinese conference, held on August 23rd and 24th. The Holy Spirit moved the hearts of many, and from thirteen candidates, seven men were received into the Church by baptism.

"The work is very encouraging at present, and our Sunday services are well attended. God works mightily among the people, and many have given in their names as enquirers. The Christians are also feeling their responsibility in regard to preaching the Gospel in the surrounding villages. Two men were therefore appointed, and are to be supported by the Church for two months, to visit as many villages as possible in the district. They have already begun their work. May God bless them!"—*V. L. Nordlund.*

Shan-si.

P'ING-IAO.—"Again we have to thank God for His blessing granted at our annual conference. About 180 people—Christians, enquirers and friends—attended the morning and afternoon meetings. Sunday was the busiest day and the best. We began at 6.30 a.m. with the baptismal service, when ten were baptized, six men and four women, all of whom had been enquirers for some years.

"After the forenoon meeting came the restoration to office of four of the former deacons, and the appointment of Liu Kao-ch'eng, the leader of the refuge, to the same office. It was an impressive service and was followed by the Lord's Supper, when the newly baptized were received by all the members in the usual way. The evening meetings were both given to testimony and exhortation, and the liberty shewn was quite refreshing. Please join in prayer for greater and greater deepening of spiritual life."—*J. Falls.*

Monthly Notes.

ARRIVALS.

September 26th, at Shanghai, Mr. and Mrs. Nilson and four children, Miss A. Strand (returning), Mr. and Mrs. W. Englund, Edwin M. Paulson and Miss A. Jensen, from America.

October 2nd, at Shanghai, Miss Black, Miss J. Black and Miss E. Black (returning) from England.

November 23rd, at Montreal, Rev. F. A. Steven, from London.

DEPARTURES.

September 26th, from Shanghai, B. W. and Mrs. Upward, for England.

November 30th, from Vancouver, Mr. John R. Muir and Mr. C. E. Parsons, for Shanghai.

BIRTHS.

August 2nd, at Oakland, Cal., the wife of D. W. Crofts, of a son—Alfred.

September 2nd, at Ch'ung-k'ing, the wife of A. H. Barham, of a daughter.

September 22nd, at Chin-kiang, the wife of Herbert Hudson Taylor, of a son.

September 24th, at Nan-ch'ang, the wife of A. E. Thor, of a son—Ture Carl Axel.

DEATHS.

August 9th, at Hsing-p'ing, Edwin, son of Mr. and Mrs. S. Bergstrom.

August 27th, at K'ien-chau, Ruth Anna N., daughter of Mr. and Mrs. G. Ahlstrand, aged four months.

MARRIAGES.

October 27th, at Shanghai, Mr. J. S. Fiddler to Miss M. E. Way.

November 2nd, at Tien-tsin, Mr. John Falls to Miss Wilhelmine Watson.

Recent Baptisms.

SHEN-SI—	
Si-an	7
T'ong-chau (out-station) ...	13
SHAN-SI—	
Feng-chen	3
Huen-uen	10
P'ing-iao	10
Lu-ch'eng	1
Lu-an	6
SHAN-TUNG—	
Chefoo	9
HO-NAN—	
Kuang-chau and out-stations	19
SI-CHUEN—	
Sin-tien-tsi	8
Pa-chau	9
Ch'en-tu (out-stations) ...	21
KUEI-CHAU—	
An-shuen and out-station ...	6
Tu-shan	7
Kuei-yang	1
YUN-NAN—	
K'uh-ting	2
KIANG-SI—	
Kan-chau and out-station ...	15
Yong-sin	2
CHEH-KIANG—	
Hang-chau (out-stations) ...	20
Wun-chau and out-station ...	12
Uin-ho	6
Long-ch'uen (out-station) ...	2

189

Total during 1903 ... 932

Editorial Notes.

MONTHLY TEXT.—“ *We do not tell: this day is a day of good tidings, and we hold our peace . . . now, therefore, come, let us go and tell.*”—2 KINGS 7: 9.—R. V.

A NEW publication. The following letter appears in the December issue of the English CHINA'S MILLIONS:

TO THE FRIENDS OF THE C.I.M.

“Many of you will realize what a trial it is to me to be unable personally to work for China and for the dear Master we all love.

“I have lately been much refreshed by reading the biography of Pastor Hsi, written by my dear daughter-in-law, and now in the printer's hands, and I want to ask you, whose love I have so often proved, to do something this Christmas for me, and for our common Lord, by procuring a copy of this book and reading it yourselves and aiding in its distribution as you may be able by lending, giving, or speaking about it to others.

“It will be a means of deepening the spiritual life of those who have life, and I trust of leading to the light not a few others. Interesting as a story, it is full of important and much-needed teaching.

“And may every Christmas blessing be yours.

J. HUDSON TAYLOR.”

We are sorry not to be able to furnish this book to friends on this side of the water by Christmas time, but every effort is being made to have it ready at the earliest possible moment, and we expect to be able to execute all orders received by the end of December. The price of the book will be \$1.25, post paid.

At our home in Germantown, Pa., during the past month, we have had the privilege and pleasure of a visit from Dr. and Mrs. H. Grattan Guinness, of London, Eng. As a writer on prophecy Dr. Guinness is known all over the Christian world; and as the founder of a missionary training college that has sent out hundreds of workers to the various mission fields, as well as of missionary organizations working on the Congo and in South America, he is highly esteemed by all who are seeking to win men for Christ. The fact that he is also the father of Mrs. Howard Taylor constitutes an additional claim upon our affection, and makes us feel that he is bound to us by a very close tie. During his stay with us Dr. Guinness has kindly taken part in our weekly meetings, and his messages have been greatly appreciated. He has also had many opportunities of speaking in and around Philadelphia, and has responded in such a kindly fashion to the requests that have poured in upon him for his services, that scarcely a day has been free from some engagement to preach or speak.

We were thankful to receive at the close of last year an unusual number of prompt renewals of subscriptions to CHINA'S MILLIONS for 1903. As we are now nearing the end of this year, and as our friends will be thinking of sending their renewals for 1904, we trust that as many as can do so will remit them as promptly as possible, as this will greatly assist us in making up our new mailing lists. We would suggest, in addition, that interested friends will endeavor to secure the subscriptions to the paper of one or two praying friends. It is mainly through CHINA'S MILLIONS that the work of the Mission in China is made known, and, for this reason, it will be doing valuable service for the Lord's work in China to thus aid in extending the circulation of the paper. May we say, also, that we shall be grateful for the prayers of the readers of this paper, that it may be made a means of spiritual blessing to all

who receive it, as well as to our missionary service in China. Kindly note the advertisement of the paper on the last page of the cover. Our annual bound volume for 1903 will be issued in January next, and will be mailed, as usual, at 50c. per copy. We make a special offer of the bound volumes for 1902 and 1903, together with the subscription to the paper for 1904, for \$1.00.

It has been our privilege this past month to send out two more new workers for China, Mr. C. E. Parsons, of Grand Blanc, Mich., and Mr. John R. Muir, of Chicago, Ill. Mr. Parsons had recently returned from England, where, at London, in connection with the Livingstonia College, he had taken training in medicine and surgery. Mr. Muir had received his training in that excellent institution, the Moody Bible Institute, of Chicago. Both Mr. Parsons and Mr. Muir had engaged in home mission work. Mr. Parsons labored for one year in connection with the American Sunday School Union; Mr. Muir spent three years in work among the lumbermen of northern Wisconsin. Thus each of our friends was well qualified for missionary service, and it was with thankfulness that we saw them go forth to China. We have since heard of their safe arrival at the coast, and of their receiving much blessing by the way. May God our Father prosper their journey to its end, and make them, from the first, a great blessing in China.

A committee has been formed in Shanghai, of which the Right Rev. Bishop Graves is Chairman and Rev. D. MacGillivray, M.A., B.D., is Secretary, to give effect to a decision recently come to at a large and representative meeting of the missionaries of many societies laboring in China, and their sympathizers, to establish a permanent memorial to the martyrs who, during the “Boxer” troubles in China, laid down their lives, for Christ's sake and the Gospel's, in that land. The form of memorial proposed has been embodied in a statement, addressed to the Christians of all lands, from the missionaries of China, which has been sent to newspapers, board officials and others, and which is as follows:—

“The blood of the martyrs is the seed of the Church.”
 “These are they who came out of great tribulation.” Since Robert Morrison landed in China (A.D. 1807) many hundreds of Chinese and 207 Protestant missionaries (including fifty-four children) of eighteen different societies have sealed their testimony with their blood. The missionaries of over sixty societies in China have resolved that their memories shall be held in everlasting remembrance by erecting in Shanghai, the metropolis of the empire, a large Chinese “Exeter Hall,” and Missionary Union Headquarters, as a centre of Christian activities, for the benefit of the whole of China, to be known as the “Martyrs' Memorial.” 1.—As an expression of *gratitude* to God, who enabled His servants to glorify Him by such a death. 2.—As an expression of the *unity* of the Church of all nations and tongues, to whom belong the “cloud of witnesses” as a common heritage. 3.—As a perpetual and visible *witness* at the entrance to China that China has a Martyr Church.

The matter has been taken up in China with much enthusiasm, and it is hoped that this will be re-echoed in other parts of the Church Universal. The minimum sum aimed at is \$250,000, and it is expected to celebrate the centenary of Protestant missions in China in 1907 by opening this building.

Information for Correspondents.

Consulting Director : REV. J. HUDSON TAYLOR, London, Eng.

General Director : D. E. HOSTE, Shanghai, China.

Director for North America : HENRY W. FROST, Philadelphia, Pa.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission.

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the personal use of that individual.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

NOV., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	517	\$ 5 00	525	\$ 17 00	16-533	\$ 1 50	541	\$ 3 00
2-510	10 00	518	18 00	526	12 00	534	1 00	542	9 15
511	200 00	519	13 00	3-527	1 00	535	2 47	27-543	2 36
512	20 00	520	20 00	528	40 00	21-536	236 90	544	5 00
513	5 00	521	5 00	5-529	20 00	23-537	8 50	545	25 00
514	10 00	522	10 00	530	91	538	200 00	546	10 00
515	10 50	523	4 50	12-531	1 25	539	1 50	547	225 00
516	5 00	524	20 00	14-532	20 00	25-540	1 00		\$1,200 54

FOR SPECIAL PURPOSES:

NOV., 1903.	Date No.	Amount
	21- 71.....	\$50 00

From Toronto.

FOR GENERAL PURPOSES:

NOV., 1903.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	7-711.....	\$ 1 00	16-726.....	\$ 10 00	19-741.....	\$ 10 00	28-756.....	\$ 21 60
2-697.....	\$ 12 66	712.....	100 00	727.....	10 00	742.....	30 00	30-757.....	5 00
698.....	4 73	713.....	25 00	728.....	5 00	743.....	2 25	758.....	1 00
3-699.....	1 50	9-714.....	3 00	729.....	1 00	20-744.....	5 00	759.....	5 00
700.....	50	715.....	5 00	17-730.....	5 00	745.....	5 00	31-760.....	15 00
4-701.....	5 00	10-716.....	7 00	731.....	5 00	746.....	50	761.....	5 85
702.....	5 00	717.....	25 00	732.....	20 00	21-747.....	15 00	762.....	5 02
703.....	2 00	11-718.....	10 00	733.....	5 00	748.....	2 00	763.....	2 50
5-704.....	3 00	719.....	150 00	734.....	2 00	23-749.....	10 06	764.....	4 00
705.....	1 00	12-720.....	5 00	18-735.....	50 00	750.....	250 00	765.....	5 00
706.....	50	721.....	86 75	736.....	60 00	24-751.....	40 00	766.....	50
6-707.....	1 00	722.....	5 00	737.....	3 70	752.....	35 00		
708.....	1 00	723.....	1 00	738.....	6 58	25-753.....	16 00		\$1,338 05
709.....	25 00	724.....	10 00	739.....	26 00	754.....	5 00		
710.....	23 35	725.....	10 00	740.....	100 00	26-755.....	2 50		

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Date No.	Amount	300.....	\$ 1 64	9-308.....	\$ 5 25	316.....	\$ 8 00	21-324.....	\$ 50
2-293.....	\$ 50	7-301.....	3 00	309.....	25	317.....	10 00	25-325.....	10 00
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295.....	5 23	303.....	3 19	311.....	35	319.....	5 00	327.....	10 00
4-296.....	4 10	304.....	5 21	312.....	30 00	18-320.....	7 00	30-328.....	1 00
5-297.....	1 00	305.....	3 75	11-313.....	48	321.....	9 45	329.....	3 10
6-298.....	25 00	306.....	2 26	13-314.....	3 00	19-322.....	10 00		
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For Special Purposes	239 77
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HOME }

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Toronto, Ont., 507 Church Street	- - -	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	- - -	Every second and fourth Monday, at 8 p.m.
Hamilton, Ont., Caroline Street Mission	- - -	First Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	- - -	Second Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	- - -	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	- - -	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at the home of Miss M. E. Pryor	- - -	First Wednesday of each month, at 4 p.m.
Germantown, Pa., 226 W. Cheltenham Avenue	- - -	Every Friday, at 8 p.m.
Germantown, Pa., Church of Atonement, Cheltenham Avenue.	} - - -	Every Wednesday, at 8 p.m.
Germantown, Pa., at the home of Mrs. Dewce, 5010 Germantown Avenue	- - - }	Every Thursday, at 4 p.m.
Harrisburg, Pa., 5 North Front Street	- - -	Second and fourth Mondays of each month, at 8 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	- - -	First Monday of each month, at 7.30 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	} - - -	Every Friday, at 8 p.m.
Cleveland, Ohio, at the home of Mrs. Allen, 161 Putnam Street	- - - }	Second Monday of each month, at 7 p.m.
Port Huron, Mich., 25th St. Congregational Church, 25th and Division Sts.	- - - }	Second Friday of each month, at 7.30 p.m.
St. Louis, Mo., at the home of Dr. Mary McLean, 3880 Washington Boulevard	- - - }	Every Thursday, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	- - -	Every Monday afternoon, at 4.00 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	- - -	Second Wednesday of each month, at 3.30 p.m.
Los Angeles, Cal., Bible Institute, 330 South Broadway	- - - }	First Monday of each month, at 7.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	- - - }	Second Monday of each month, at 8 p.m.
Truro, N.S., Miss McCully's	- - -	Every Thursday, at 5 p.m.
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